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The CHRISTIAN CENTURY

A Journal of Religion

The Methodist Board of Temperance, Prohibition and Public Morals
An Editorial

The Psychology of Drunkenness
By Albion Roy King

The High Cost of Compromise
An Editorial

America's Most Courageous Woman
By Leila Avery Rothenburger

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The CHRISTIAN CENTURY

December 24, 1930

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The Office Notebook

The Christian Century has learned not to expect many church groups or organizations of any kind to take concerted action in its support. Group opinion is usually too sharply divided in its attitude toward the things for which The Christian Century stands. When, therefore, a representative body does take such friendly action it calls for a little celebration. We proceed to celebrate by entering the event in our notebook.

The Logansport (Indiana) presbytery set up four "whereases" in which The Christian Century is referred to as "ethically courageous," and "constructively and intelligently furnishing the church of today with the type of leadership we so much need," and "is now offering us, in the face of great opposition, a far-seeing, sane and effective restatement of the whole argument for prohibition." Having said all that, the presbytery thereupon resolved—and *unanimously*, so the stated clerk advises us—to commend The Christian Century and to assure it of their "prayers for the success it so richly deserves," and to "pledge ourselves to do all we can to enlarge the reading constituency of this periodical."

We blush. But we like it! And who wouldn't?

Here, too, is a copy of a letter signed by Rev. James A. Richards of the First church in Oberlin, Ohio, in which he tells the membership of his great church about The Christian Century, and notifies them of the names of a committee of promotion which has been appointed to receive subscriptions.

We really had not expected a pastor to go that far. But Dr. Boddy of First Presbyterian church, Chicago, has done the same thing. We hope no harm will come to either of these pastors on account of such daring independence!

Not often does a reader's comment on an article appearing in one issue of The Christian Century arrive in time to appear in the very next issue. But the following heartening telegram is received as we go to press from Dr. Covert, secretary of the Presbyterian Board of Christian Education:

"Heartily endorse your editorial Anti-saloon league in last issue. It is a call the church has been waiting for. The church must use her power to develop moral passion in a movement that will represent an inclusive democracy arrayed against the liquor traffic and marshal all the dry forces of the nation behind a convincing educational program that will buttress the eighteenth amendment with an intelligent law observing sentiment.

Philadelphia. WILLIAM C. COVERT."

Contributors to This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

Christmas 1930

IF one looked only at the outward aspect this would be a doleful Christmas. People are hungry all around the world. Fathers are out of work; mothers are lacking food; children are without sufficient clothing to guard them from the cold. And while the unfortunate thus come ever closer to the verge of desperation, their governments give few signs of increasing wisdom. A disarmament conference adjourns in Geneva, a patent failure. Germany staggers toward a dictatorship. France builds new forts. Italy talks of the beauty of cannon. England wrestles with India. More revolutions are forecast in the Latin world. The United States acts palsied at the menace of lawlessness. It is all bad enough, God knows. But it is not the whole story. There is still an immeasurable reservoir of common, ordinary good will in mankind. It is the desire to help, to be neighborly, to lift a load, to lend a hand. That desire is now working to lighten the burdens of millions who, otherwise, would spend these days in wretchedness. It is this common human desire on which the churches and all who work for the betterment of mankind can rely as they try to show how it may branch out from concern for the welfare of the family next door to concern for the welfare of every family in the great neighborhood that is the world.

The President Submits World Court Protocols

AGAIN the world court issue is before the nation. A year ago President Hoover authorized the signing of three protocols by our government—one containing the original 1920 constitution of the court; a second containing a considerable number of revisions of this constitution, notably a new article 68, designed to satisfy the fifth reservation of the senate when, in 1926, it voted to adhere; and a third containing the so-called Root formula which deals with the same fifth reservation but on a basis rendered void by article 68. This new article was formulated and included among the revisions six months after the Root formula was adopted. These three protocols were submitted to the senate for ratification by Mr. Hoover on December 10. Whether they will come up for consideration in the present short session or in a special session of the senate only, to be called March 4, has not yet been determined. Senator Borah, chairman of the committee on foreign officers, declares his purpose not to allow the protocols to be tied up in committee, and we may, therefore, expect the issue to be squarely before the senate in a short time. The President's message accompanying the protocols was brief. He merely reminded the senate that the idea of such a court originated in the United States (it was in the Roosevelt administration), that this court had received the approval of Presidents Wilson, Harding and Coolidge, and based his request for ratification on the fact that the Kellogg-Briand pact, through which we have pledged ourselves to the use of pacific means in the settlement of all disputes, makes it incumbent upon us to cooperate "in this effort of the nations to establish a great agency for such pacific settlements." We express again the hope that the senate will disengage the Root formula protocol from the others, lay it on one side as no longer applicable, and ratify the other two protocols.

Cooperation But Not Fusion Among Religious Dry Groups

REPORTERS hovered constantly about the doors of the conferences of dry organizations held in Washington last week, hungry for a story of dissension among the leaders of some thirty groups. But they dispersed with empty writing pads. The best they could do, therefore, was to fabricate into significance the fact that the dry leaders rejected a proposal for a fusion of their several agencies into one organization under a unified command. This story has gone the rounds of the press, carrying a wholly unwarranted implication. It is true that the proposal was put forward. Also that it was not acted upon. The reason, however, was not dissension, nor indeed indisposition, but impracticability. There were at least four types of prohibition agencies represented at the conference: The Anti-saloon league, representing the

Protestant churches, with its central office at Washington, branch offices at state capitals, and subordinate organizations reaching down to counties, cities and towns; the W. C. T. U. and similar agencies, organized as closed circles with a definite membership on a due-paying basis; temperance boards of the several denominations; and numerous independent groups like the Flying Squadron, which assume no responsibility other than that of an itinerating platform for education and agitation. Possibly there were still other groups which would not fit into any of these classifications. The reason these groups do not unite is because they are incommensurable. They could not unite without changing their essential character and, perhaps, their function. It is no reflection upon them that they exist in such variety. No proposal for the creation of a new and more democratic organization of the dry forces was presented. And wisely. For such an organization when it appears should not be launched or inspired by any of these religious or quasi-religious groups, but should arise from the dry citizenship itself.

Mr. Kellogg Accepts The Peace Prize

NO ONE will begrudge the bestowal of the Nobel Peace Prize for 1929 upon the former secretary of state, Frank B. Kellogg. It is a tribute to the significance of the Kellogg-Briand pact for the renunciation of war, signed now (or on the way to signature) by all but two of the nations of the world. In bringing it about, Mr. Kellogg bore the major official responsibility. It rightly carries his name, and will carry it down the ages. Mr. Kellogg's part in negotiating it could not have been better performed. He handled the correspondence with France with crystalline clearness. The treaty effectually and forever outlaws war. It has wrought a revolution in international law. No one will claim that it has made war impossible, but it has made war forever legally impossible. No nation can now go to war without breaking international law, and an international law which itself helped to create. The implications of such an achievement are profound and far-reaching. The man who bore the official responsibility for bringing it about deserves the honor which Mr. Kellogg has received. The Christian Century wished for the bestowal of this honor upon the man who first conceived the idea of proceeding against war by outlawing it, and whose activity produced in the United States the popular movement which finally caught the attention of M. Briand and occasioned his original suggestion of a bilateral treaty. We have withheld any comment upon the Nobel committee's selection until Mr. Kellogg had been given an opportunity in his acceptance speech on December 10 to pay his tribute to Mr. Levinson, to Senator Borah and perhaps others who had so huge a part in creating the circumstances whose official fruitage fell into his unwitting lap. Consistent with all his public expressions since the multilateral treaty was signed in Paris, Mr. Kellogg's remarks on this paramount occasion were touched with no such gracious acknowledgment. On the contrary, they left the impression that this enduring cornerstone of world peace, the Paris pact, had been hewn out of the hill by his own unaided hand.

Cuban President Treats The Symptoms

PRESIDENT MACHADO of Cuba is one of those executives who believe that the smouldering fires of political and economic discontent can be quenched by clamping down the lid. A complete censorship has been established over internal communications within the island-republic, doubtless with a view to preventing the malcontents in various parts of the country from making any plans for concerted action. At the same time the constitutional guarantees of freedom of speech, right of assembly, privacy of personal mail and documents, the right of accused persons to a speedy hearing, the inviolability of residence and the privilege of changing the same at will, have all been withdrawn by presidential decree. Sixty days is the extent of the period for which the president is authorized to suspend these fundamental rights. That will carry over until near the end of the winter tourist season. It would be a financial calamity to Cuba to scare off the profitable invasion of liberal spenders who resort thither to escape the frost and drought of the mainland. To avoid interfering unduly with the tourist business, a Cuban revolution should be scheduled for the summer months. Ambassador Guggenheim, representing the United States, has reported that the trouble in Cuba is chiefly economic and has little political significance. This does not, on the surface, appear to be a very wise comment. Doubtless it is chiefly economic, but one of the most notable facts about economic disturbances is that they have political significance. This effort to do something—anything—to tide over the tourist season is typical of the politician's method, whether in Cuba or in the United States, of treating social disorders: always administering palliatives or devising schemes or enforcing restrictions to meet an emergency, never getting at the basic evils which cause the periodical occurrence of emergencies.

Einstein the Pacifist

WHEN Professor Einstein was interviewed by one of the editors of this paper a little more than a year ago (see The Christian Century for August 28, 1929) he made it plain that he is an absolute pacifist and that he regards work against war as the most important task of his remaining years. Now he has taken advantage of the general interest in his visit to this country to spread his convictions before the entire population, so that the case for non-resistance has received the most extensive and sympathetic journalistic notice to be given it since before the world war. Having refused to submit to the meaningless

sort of exploitation which the press habitually inflicts on visiting celebrities, and having declined practically all of the invitations that have poured in on him, Professor Einstein still managed to attend a dinner of the New History society in New York and there to deliver his views on ending war. The Einstein creed for the ending of war proves to be as simple as his mathematical and physical formulas are complex. It consists of but three points: (1) In countries where there is compulsory military service, let those who desire peace refuse to serve, even in time of peace; (2) when war comes, let those who regard it as wrong, refuse to do war service, at whatever personal sacrifice; (3) let there be international legislation permitting war resisters to do dangerous public service in time of peace, thus disproving any charge of cowardice. To forward such a program, Professor Einstein favors an international organization of war resisters with an international fund for the support of their principles. By the time two per cent of the world's population have joined the movement, the lack of places in which to imprison those refusing military service will, he believes, render further war impossible. It is very direct; very simple. Perhaps Einstein can be profound only because his mind is, at bottom, both direct and simple. The strength and weakness of such a program lie in the responsibility which it places upon the individual. Certainly the fact that Einstein has supported it will cause many otherwise unapproachable minds to regard the program of absolute personal pacifism with a new respect.

Spanish Revolution Turns On Attitude of Army

THE capture and prompt execution of two prominent leaders of the revolutionary movement in northern Spain does not in itself prove anything. The apparent collapse of the revolt in the army on one day, followed by a flare-up of it in other and widely scattered posts on the next, indicates only the presence of a large amount of combustible material in both military and civilian populations, but not necessarily of enough to make a conflagration of sufficient intensity to consume the monarchy. The evidence at present is rather against the probability of that. General Primo de Rivera left the dictatorship a year ago with the declaration that "for many years to come some sort of dictatorship will be imperative in Spain, where progress is possible only under the rifles of the police." His successor, General Berenguer, not accepting this dictum, abolished the censorship, restored the right of assembly, and has looked toward the restoration of constitutional government and the re-assembling of the cortez, elections for which are scheduled to occur early in 1931. The republicans, who would perhaps be able to elect from 10 to 15 per cent of the members of this national assembly, have refused to take part in the election. Their only chance of immediate success is, therefore, to anticipate the election by a revolution. Such an effort, according to a well-informed foreign critic in Madrid, "would be merely an act of madness—as mad as any enterprise of Don Quixote, but lacking the chivalry." The king's personal popularity has been subjected to a great strain by his association with the dictatorship during the past six years. The republican party has been augmented by the accession of many constitutionalists, such as the sons of the former conservative premiers, Guerra and Maura, and a large body of students and other intellectuals who resent the arbitrary repressive measures of the dictatorship and despair of any significant reforms short of extreme measures. What Spain lacks, however, is any large middle class imbued with democratic principles. The incipient revolution will stand or fall according as it succeeds or fails in enlisting the support of the army. The aviation force, led by Major Franco, has taken a bold stand for a republic. The artillery, so far, stands by the king. What the rest of the army will do, remains to be seen. But in any case, a military revolution is a poor foundation on which to build a republic.

Royal Nuptials in Cicero

WITH the proper details of police, reporters, movie camera operators and newspaper photographers, two of America's ruling dynasties were allied through marriage on December 14. For on that day in St. Mary's church, in the storied capital city of Cicero, Illinois, Mafalda Capone became the bride of one John J. Maritote. Can there be any readers of these pages who need to be told that, for such a wedding, the big church was jammed to the doors? Or who wonder why thousands who could not get into the church, milled about in the snow and the cold outside? Or who fail to understand why there should have been present representatives of the federal department of justice, under whose ministrations sundry guests—alleged to have been too well armed—were ejected? Or who do not comprehend the fitness of the newspaper reports of a 9-foot wedding cake, or a satin-gowned bridal party, or a special honeymoon car, or the other appurtenances of regal life? If such ignorance there remains among any of our far distant subscribers, let it be explained that the groom in this wedding was the younger brother of Mr. Frank Diamond, important though subordinate beer lord of one section of the city of Chicago. (To be sure, the groom's name is Maritote and the beer lord's name is Diamond. But the exigencies of publicity are to blame for many such confusions in contemporary royal relationships.) And the bride? Ah, the bride is the 19-year-old sister of none other than Mr. Alphonse Capone himself, ruler of Cicero and emperor of Chicago's underworld. Mr. Capone was not present at the wedding. Pressing business engagements—among them a seeming reluctance to answer a summons to the federal court—detained him. But he paid for it. And well he might. For by these

nuptials were the two strongest dynasties in the Chicago realm of lawlessness allied. And that, we are told, means a temporary armistice along at least one of the Capone battlefronts.

The Methodist Board of Temperance, Prohibition and Public Morals

THE most discussed building in Washington is the headquarters of the Methodist board of temperance, prohibition and public morals. Denominational enterprises are no novelty in the national capital. Many communions have built there great churches which are meant to symbolize the importance of the national bodies to which they belong. Ambitious educational enterprises have been planted there under church auspices, and others are projected. The Roman Catholics, through the offices of their National Catholic Welfare conference, keep a sharp eye on legislation which they deem inimical to their interests. But none of these other churchly enterprises, nor all of them combined, have caused the prolonged and bitter debate which surges about the building of the Methodist board. For this luxurious edifice, located on capitol hill adjoining the buildings of the federal government, epitomizes for hosts of Americans the relation and the threat of the great Protestant evangelical denominations to the processes of democratic government. Why are the Methodists on capitol hill? Would national prohibition gain or lose by their withdrawal from that position?

In centering attention thus on the Methodist temperance board, indirect acknowledgment is made of a condition that has come to pass within the temperance movement. The board of temperance, prohibition and public morals of the Methodist Episcopal church—to give it its sonorous legal title—is not the only denominational temperance organization. Several of the other evangelical bodies have or have had similar official enterprises, set up to deal with the liquor evil. The Southern Methodists have had one, led by no less redoubtable a figure than Bishop Cannon. The Presbyterians have had one. So have the Disciples. So have several of the smaller denominations. Moreover, there have been semi-official or voluntary societies dedicated to the promotion of temperance within many of the churches. Such has been the Father Matthew society, composed of Roman Catholics, or the later Association of Catholics Favoring Prohibition. And such, on the other side of the fence, has been the Church Temperance society, formed by Episcopalians to foster personal sobriety but opposed to national prohibition.

Any complete study of the prohibition situation must take the existence and work of such bodies into account. But, much as their officers and supporters may regret or attempt to deny it, the fact is that none of these organizations has a tithe of the public attention that is bestowed on the Methodist board. To the casual newspaper reader—which means to the majority of Americans—the idea of church temperance boards suggests but one name, that of the Methodist body. And the policy of church temperance bodies is depicted, for this same casual newspaper reader, in the activities of the Methodist organization. So that any candid attempt to deal with the part which the Protestant denominations, as such, may bear in the effort to attain a sober nation must deal first of all with the position now held by this Methodist society.

Why has the Methodist board, when contrasted with other church bodies, secured for itself such a disproportionate share of public attention? The answer is to be found in its desertion of the purposes for which the denominational temperance societies originally came into being. Why were these bodies organized in the first place? Was there not the Anti-saloon league, "the church in action against the saloon"? Was there not the W. C. T. U., offering an outlet for the temperance energies of church women? What ends which were not being met by such organizations did the denominations which formed their own temperance boards seek to achieve?

In the main, these ends were three. The denominations in which these societies were formed were those middle-class, evangelical bodies whose moral interests were most completely committed to the eradication of the liquor traffic. They felt, therefore, the need of some body within the denomination which would see to it that the church's own membership was made and kept overwhelmingly loyal to the temperance crusade. In the second place, and as a part of this primary purpose, it was felt that there would be value in having some body see to it that the church's own membership was kept constantly informed as to the status of the effort to end the liquor evil. And, finally, it was felt that this same body might prove useful in providing temperance propaganda for use in Sunday schools, young people's societies, men's and women's clubs, and other groups within the congregations of the denomination.

These were the purposes for which the denominational temperance societies were established. In the case of most of these societies, these are the principal ends which they still hold in view. And in passing it may be said that these ends are by no means outmoded. It is doubtful whether the prohibition cause has to do with a more subtle and destructive enemy than the hesitancy and doubt which is today slowly infiltrating the denominations which have been the backbone of the crusade. At no time since national prohibition became a burning issue has there been more need for educational work within the membership of the Protestant churches than now, and if the only way in which this can be effectively done is by means of denominational temperance organizations—

a supposition that should be subjected to searching examination—then never has there been a greater responsibility resting upon these societies.

But to the Methodist board, the slow and inconspicuous process of education within the denomination has long since become a secondary task. The field of its operations has become, not its church, but the national political arena. To play the part to which it now aspires, nothing less than conspicuous headquarters on capitol hill would suffice.

The Methodist board of temperance, prohibition and public morals is, to all intents and purposes, the creation and the creature of one man, Dr. Clarence True Wilson. Dr. Wilson is one of the most interesting and vigorous men in the Methodist ministry. Had he not been so taken up with the work of his board he might have given the theological conservatives of his denomination the leadership which they lacked at the time when their efforts to make the fundamentalist controversy an important one went to pieces on the bulwarks of Methodist ecclesiastical discipline. Or had he turned to other fields, he might have secured national attention for his theories of the fate of John Wilkes Booth and his attempts to prove himself the possessor of the only authentic corpse of the assassin of President Lincoln. But Dr. Wilson has made the prohibition cause his main life interest, and is today perhaps the most widely known individual on the dry side.

Dr. Wilson first won his spurs as a temperance champion in local option and state prohibition fights in the Pacific northwest. Getting on the platform, and later on the street soapbox, as any Methodist preacher might in the heat of local campaigns, he quickly proved himself an exceptionally effective rough and tumble campaigner. With this local reputation as his recommendation, he succeeded in convincing his church that it needed him to head a moribund tract-distributing temperance society which it did not quite know what to do with, and so gained for it a new lease in life. This standing was more apparent than real, for his church was willing to let Dr. Wilson have only so much of a board as he could himself finance. But this indefatigable man, using official approval as leverage, managed to raise enough to support himself, a modest headquarters, and ultimately other staff members.

Fortunately for Dr. Wilson's ambitions, the arrival of national prohibition as an overshadowing national issue, in the period from 1917 to the date when the 18th amendment went into effect, coincided with an unparalleled outpouring of Methodist denominational funds. Money was subscribed for the denominational enterprises on a scale hitherto undreamed in American church life. The whole Methodist enterprise took on the aspects of a Florida boom. Bishops were consecrated by the carload lot. Benevolent board budgets were doubled and tripled. Vast building enterprises were undertaken. Shouts of world conquest filled the Methodist air. And out of the general excitement Dr. Wilson's board, heretofore very modestly quartered in the city of Topeka, turned up on capitol hill, Washington, with a marble-and-limestone headquarters quite capable of bearing architectural comparison with the surrounding buildings of the federal government.

At the time, a majority of Methodists probably rejoiced in the appearance of this building as a symbol of the advancing importance and power of their church. Within the denomination there were many allusions to the advantage which such a building, so located, gave in "keeping an eye on congress." But in the light of experience it is likely that many of these same Methodists today wish that the building had never gone up. No single thing has done more to create public misunderstanding as to the church's relation to government than the planting of this headquarters building where it has been easy for wet propagandists to allege that the effect sought was continuous intimidation of federal legislators. And the policy of the Methodist temperance board—a purely business policy—of renting apartments in its luxurious and convenient building to congressmen and senators has also given rise to public misgiving, much of it caused by deliberate wet distortion.

It is out of this physical juxtaposition of the capitol and the Methodist headquarters that there has risen the popular myth concerning Dr. Clarence True Wilson. The term "myth" is used advisedly, for the facts bear almost no relation to the popular notion. Yet it is this myth which gives Dr. Wilson his present importance in the prohibition movement, and naturally he does little to destroy it. In the public mind, Dr. Wilson has come to be thought of as an implacable and fanatical tyrant, rushing into the neighboring congressional halls whenever liquor legislation is on the floor, or summoning trembling legislators into his own presence, cracking the whip over their heads, telling them what they must do and what they must not do on pain of punishment from the many-million-membered denomination which he represents. As a matter of fact, nothing of the kind takes place. Dr. Wilson's representatives have testified before congressional investigating bodies that he does practically no lobbying whatever, even of the most innocuous sort. Dr. Wilson has himself maintained that neither he nor his board has any interest in lobbying. But the mere physical presence of his headquarters at the spot where lobbying goes on is enough to keep the myth alive.

But, someone may ask, if Dr. Wilson and his board do not lobby, what do they do? This question has been asked of scores of veteran prohibition workers during recent weeks, and the overwhelming response has been that the board gives Dr. Wilson a platform on which to stand while he tries to attract the spotlight of personal publicity. Yet that is hardly a complete answer. It is true that the Methodist board of temperance appears in the public prints—often and conspicuously—mainly through the outgivings of its secretary. But there is also a certain amount of publicity work done by this board which is of consider-

able value. In the person of Mr. E. Deets Pickett, the board has one of the most effective publicity men within the dry ranks, and any evaluation of the board's work should take into account the stream of material with which Mr. Pickett storms the newspapers of the country. Mr. Pickett is also credited with the production of the board's monthly four-page paper, which is sent to all Methodist ministers. Whether Mr. Pickett's work might not be done more effectively under other than denominational auspices is another question.

Viewed from the outside, however, it is true that the activity of the Methodist board seems to consist chiefly of pronunciamentoes from Dr. Wilson. Let any new angle develop in the liquor fight and it can be taken for granted that the next morning's newspapers will have a statement from the Methodist secretary. Dr. McBride may not be quoted; Mrs. Boole may not be quoted; Dr. Cherrington may not be quoted; but if anybody is quoted Dr. Clarence True Wilson will be. And this quotation, in the slapdash of daily journalism, is spread over the country as a formulation of the considered and reasoned policy of the Methodist church. It is in this use of a great denomination to exploit the views of one man that the principal damage is done.

An example of the way in which this mischief occurs has been given in recent days. During the period of marking time in prohibition news caused by delay in the Wickersham report, the wet press has manufactured news by trying to awaken interest in some sort of a national referendum on the issue. Dr. Wilson, however, seized this period to come out in the press with a statement in favor of a certain kind of referendum. A careful study of his statement, where it was printed in full, would show that it was so hedged about with qualifications as to insure that no referendum would ever be held. But every newspaper reference to this statement which we have seen, used its headlines to declare that the Methodist church favored a referendum. Later, when the overwhelming opposition of the dry forces to such a proposal had been made clear, and the managers of the Methodist body gave it official consideration in their annual meeting, Dr. Wilson's board voted against any such policy. But, so far as the public at large is concerned, the mischief was done.

How do Methodists feel about this situation? Thousands of thoughtful members of the denomination, both clerical and lay, deplore it. They realize the false position in which their church is frequently put by the ex cathedra utterances of this single board secretary. They deplore the public misunderstanding which pictures their denomination as continually interfering in the processes of government. There are Methodist annual conferences in which criticism of the temperance board and its secretary has been outspoken. But Dr. Wilson and his organization are almost beyond criticism within the Methodist church because of the devotion of that church to the temperance cause. Let but the whisper of criticism begin and it is always possible for the board secretary to declare, "Attack me and you attack the cause which I personify." Standing thus within the shadow of the sacred cause, Dr. Wilson is as safe from Methodist fire as the patrioteer who wraps himself in the American flag and then cries treason against any who would endanger that sacred emblem.

But a dispassionate analysis of the Methodist temperance board will show: (1) That it is a vest pocket affair, created and completely dominated by Dr. Wilson; (2) that its most conspicuous activity consists in newspaper releases; (3) that most of these outgivings are purely personal and apparently designed largely to keep their author, Dr. Wilson, in the public eye; (4) that the board has not as much effect on the activities of Methodists, either as individuals or as congregations, in behalf of prohibition as has the Anti-saloon league; (5) that, aside from material sent to clergymen, the board is doing little or nothing to educate and solidify the allegiance of the members of the denomination to the prohibition cause.

No denomination can afford to surrender its policy and its voice in so vital an issue as this to the dictates of one man. No denomination that maintains its acceptance of American ideals can afford to be maneuvered into a position where it appears to be trying to coerce legislation. The misunderstandings which arise out of such equivocal situations—however great the element of wrong information—will do far more harm to the church's moral influence than the present procedure can do good.

If there are to be denominational temperance boards, the true field for their activities is within the denominations of which they are a part. But for all such aspects of the prohibition cause as involve dealing with the political organism, there is needed, as was said in the case of the Anti-saloon league and must now be repeated in the case of these church bodies, some other body, not churchly at all in its relationships, but a body of citizens, organized as citizens to do a civic task. By all means, let the Methodists of America be continually instructed in the progress of the temperance struggle. Let nothing be overlooked to keep their allegiance to the dry cause white hot. And if the Anti-saloon league and the regular educational bodies of the church are not able to do that, by all means let there be a Methodist board of temperance to see that the job is done. So in all the other churches. But when the dry cause needs representation on capitol hill, whether at Washington or at any other seat of government, then let there be an organization that has no ecclesiastical connection or connotations, but that in the name of an aroused and militant citizenship can voice the mind of dry citizens of all religious groups and of none. It is time for the Methodists, as Methodists, to get off capitol hill. Let them sell their mischief-breeding building, let them quarter their temperance society where its aims and methods cannot possibly be misunderstood. Then let their members join, as citizens, with all other dry citizens to put into the field an or-

ganization comprehensive enough and clearly civic in character to do the political tasks which the success of prohibition requires.

The High Cost of Compromise

GEORGE BERNARD SHAW made one of the most provocative and wisest speeches of his career on November 27. Had the world not become accustomed to provocative speeches from Mr. Shaw, his words by this time would have become a topic for international discussion. As it is, The Christian Century believes that they were far too searching in their moral insight to allow them to pass without comment.

In form, Mr. Shaw was addressing the annual meeting of the Fabian society and, over its shoulders, its political offspring, the British labor party. With the daughter of the prime minister, Miss Ishbel MacDonald, in the chair, he was passing judgment on the policy pursued by the present British cabinet and was appealing for a new line of action. But in reality he was making the case for loyalty to ideals at the expense of all other considerations. He was preaching a new sermon on that old text, the profound wisdom of which the world has yet to grasp: "He that loveth his life shall lose it, but he that loseth his life shall find it."

Mr. Shaw's speech was tuned to the obvious ebb in the fortunes of the Labor party. Mr. MacDonald and his colleagues are staying in office not because they hold the confidence of their country, but because the leaders of the other parties are not ready to turn them out. One bye-election after another is showing a shrinkage in the labor vote; in many cases this shrinkage is large enough to involve the loss of labor seats. There is wide agreement that a general election held now would result in a defeat for the party which, in the election of 1929, seemed headed for a clear national majority. Moreover, there is much criticism of the MacDonald policies within the party ranks. The seriousness of this is emphasized by the fact that it comes principally from such as Sir Oswald Mosley and the other younger leaders who signed the recent manifesto.

The principal issue on which the labor government is losing public support is, of course, unemployment. Week by week the conditions in certain key industries have grown worse; week by week the number out of work mounts. As Mr. Shaw pointed out in his speech, it is impossible for the most sympathetic imagination to comprehend the moral effects on young people of growing up in households in which the able-bodied elders of the family have never been seen to work. Yet there are such homes in England; and the totality of unemployment has now reached appalling figures. The important achievements of labor in other directions, and the possibility of achievement in such a vexed question as that of the future of India, are not enough to offset, in the minds of England's masses, the apparent failure to solve this fundamental problem of any society—work, wages and shelter.

Labor, a confessedly socialist party, went into office as a minority government, on the understanding that it would not apply any of its own socialist remedies to the unemployment problem. As a matter of fact, it has not even gone so far to the left as to undertake the rather drastic but still entirely capitalist measures advocated by Mr. Lloyd George on the recommendation of a committee of liberals headed by Mr. Seebohm Rountree and Mr. John Maynard Keynes.

To his party, now caught in the dilemma created by disobedience to its own proclaimed convictions, Mr. Shaw spoke with the uncompromising moral insight of one of the ancient Hebrew prophets. Let it have done with all compromises for the sake of retaining office; let it follow its own socialist policy undeviatingly; let it go to the country with a program implying radical reform in every plank. If the fundamental basis of society is wrong, why be content with measures designed merely to bolster up that basis? Let the principles which underlay the formation of the party become its immediate program of action.

It would mean defeat? What of it? The best thing that could happen to labor would be to lose its present nominal power for the sake of its true ideals. Defeat was coming anyway; it would be the defeat of an exhausted public patience; the dismal defeat that comes out of a seepage of moral energy and crusading zeal from within the party ranks. Far better would it be to lift the banner of revolt against the present order of society, to make a fighting issue that could not be mistaken or dodged. To such an issue the young, the rulers of the coming years, would rally, whereas today they are losing interest in the party's fate. Then what if the party did lose the next election? It would lose today only to win more gloriously and completely tomorrow.

Such, in essence, was the appeal which Mr. Shaw made to his party. But in speaking thus he was really speaking to all mankind. Whatever value there may be in the socialist policies which Mr. Shaw would have applied to the present needs of Great Britain, there is eternal moral value in the proclamation of the worth of ideals as against expediency. Over and over in the life of every organization, every institution devoted to the betterment of mankind this issue has been put to the test. And always it has proved that present expediency for the sake of an immediate reward leads to future moral sterility and impotence, while present loss for the sake of an uncompromising testimony leads to future power.

It was just one hundred years ago the first of this approaching January when a 25-year-old youth flung out the challenge in the first editorial in the insignificant little paper which he had founded in Boston: "I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think or

speak or write with moderation." William Lloyd Garrison had a long, and often bitter, road to travel before he saw the end of human slavery in this country. But he was entirely right in his belief that the only way in which moral power might be engendered in the abolition movement was by hewing to the line of unalterable principles: "I will not equivocate; I will not retreat a single inch; and I will be heard."

Particularly has this been true in the experience of the church. The strength of the church has been in the proclamation of its moral ideals; the weakness of the church has been its itch for power. In those periods when the church has insisted that society give heed to its most uncompromising proclamation of truth, it may have lost social prestige but it gained moral authority. In those periods when the church has been willing to accommodate its message to the prejudices and interests of the surrounding world, it may have gained cathedrals but it lost spiritual reality.

It is easy to see that this was true for the church in the age of Constantine. But do we dare deny its truth today? Here, for instance, is the church confronting the issue of war. War is the very negation of its moral testimony, yet war is cherished as a "last resort" by the state on which the church leans for protection and by many of those within the church who wield great influence. What is the church to do? Shall it deal uncompromisingly with the war issue and be ranked with the cranks, the rainbow-chasers, the unpatriotic, or shall it so temper its message that nobody will take offense? It is safe to say that, while society remains as it now is, any thorough-going devotion by the church of its full energies to the excommunication of war and the war-makers will immediately involve it in social contumely. But may that not be the only way to a new moral power?

Or here is the issue of industrial ruthlessness. Every year the machinery of our civilization becomes vaster, more inexorable, and more insensitive to human values. It is not alone the worker at the machine who suffers; almost equally are the engineer and the executive reduced to the position of a servant to a balance sheet. What chance is there for a preservation of human values at a sacrifice of dividends in a business where control is divided among fifty or a hundred thousand absentee stockholders? Again, what is the church to do? Accept the situation as it is and say nothing about it since it cannot be altered without vast readjustments in society? Or insist upon the paramountcy of human values in all industrial processes, and so make of itself a nuisance and a reproach to the moneyed classes?

The instancing of such questions can be extended indefinitely. Readers will quickly think of applications of the truth which Mr. Shaw tried to press home on his party far beyond the field of politics. It is a good time of year in which to harbor such reflections. For if the career that started at Bethlehem had any meaning for the ages it is largely to be found in its demonstration that the undeviating loyalty to ideals which led to an immediate Calvary was the way by which its possessor was to lead mankind into the ultimate triumph of the kingdom of God.

VERSE

December Twenty-Fourth

TOMORROW you are born again
Who died so many times.
Do you like the candle-light,
Do you like the chimes?

Do you stop to wonder
Why men never see
How very closely Bethlehem
Approaches Calvary?

ELEANOR SLATER

Pomp

CARDINALS could not attend
A finer mass than I
Saw celebrated yesterday
Across the morning sky.

Aurora is no pagan,
Whatever people say.
Before a flaming altar
I saw her kneel to pray.

ELEANOR SLATER

Death-Grapple

MAN and the pitiless waters
Fight man and the cavernous sea.
The ocean is ready to fight all men
In its stark immensity.
Man against man, conspiring well,
Can make of the sea and the land a hell.
How long shall the carnage be?

LAURA BELL EVERETT.

Because a Poet Came This Way

WE WHO had stared at fence and sign
See humming bird and columbine;

What once was but a stalwart oak
Is peopled now with fairy folk;

In what gleamed faintly from afar
We recognize the Magi's star;

We face a different world today
Because a poet came this way.

NAOMI REYNOLDS.

America's Most Courageous Woman

By Leila Avery Rothenburger

WHEN Dr. Edward A. Steiner toured Europe to find the man lowest down, he found the greatest burden bearer to be the Slavic woman. Recently a group of thirty-four people, nineteen white and fourteen black, toured our southern states in the first Interracial seminar on wheels. Going as a fact-finding group they, too, found a woman—the most courageous one in the United States. She is the Negro wife and mother.

In a double sense, the Negro woman is the bearer of her race. Besides bearing children, she is forced, by the economic conditions under which her people live, to join her husband as wage earner. If her husband is in the lineup waiting for a "white collar job," there are forty-two white men who take precedence over him; if he is in the unskilled labor group, he must compete against fourteen. The high turnover jobs are his and even here, as well as in the traditional trades of his people, such as barbering, serving as waiter, etc., there is a definite trend to replace him by white labor. No matter what his work, his wage is lower than that of the white man in a like position. So the Negro woman turns earner. Washington offers to the Negro more opportunity than most other cities, yet here one-half of them are in domestic service and of this half 44 per cent are women.

A long day in domestic service, working in a laundry or dry cleaning establishment brings the Negro woman one dollar. In a mop factory she earns four dollars a week. If she is qualified to teach, meeting the same requirements as a white instructor, she receives a salary one-third to one-half that of her white sister.

Handicap of History

The Negro mother rears her family under the handicap of history. Slavery destroyed the Negro family. Economic pressure in the present generation has brought a transition to urban life with again a weakening of the social structure. She sees the ability of her children suppressed by poverty and prejudice, the hangovers of a slave-holding society. In a typical rural section of the south, composed of 1100 families, 56 per cent of the 747 families studied have a gross money income that falls under $1000, half of which must go to the landlord.

To a Negro woman even her womanhood is a handicap, for she is still the prey of man. That she still feels it necessary to warn her daughters against the white man is one of the ugly facts that came before the seminar.

Again the Negro mother rears her family under the handicap of a poor location with its attendant evils. Real estate dealers exploit her in asking exorbitant prices for cheaply constructed places of abode. The policy of segregation is ever a wall against her. Even the commonwealth of which she tries to be a good citizen sets the example in enforcing this policy both as to places of eating and working in all government buildings. Everywhere the Negro is crowded into back streets and alleys. Again the nation's capital sets the pace. By a law of 1914 the alleys of Washington were to have been eliminated by 1918. It is now 1930 and the alleys still exist. Garbage is collected half as often as for whites; lack of light and air bring disease; the percentage of infant mortality is alarmingly high. We register keen interest when told of the dearth of doctors in Africa, but "No Negro doctor from Tuskegee to Mobile" lacks the romance that clings to far exotic places.

Cultural and Political Burden

The Negro mother lacks the assistance that the white mother finds in community agencies. Because of overcrowded schools, calling for double and often triple sessions, her child frequently has shortened hours of instruction. Libraries, except the meager ones in Negro schools, are generally closed to him. He may be a boy scout in name, but he is denied the privilege of wearing the uniform of the organization. Avenues of cultural advance, such as theaters, concerts, museums, etc., are closed to him. Recreational facilities are almost wholly lacking. Negro streets are treeless, devoid of all beauty, yet if the child should venture into a public park (other than the few undesirable ones allotted to him) the police would keep him moving.

The Negro mother is handicapped politically. It is hard to teach her child to have respect for government when she is refused the right that is hers by amendment sixteen of its constitution. When a college trained woman has to fight four days for the right of registration and achieves it only after she has been interceded for by white friends, after she has proved that she is a property owner and has shown her tax receipt, it is little short of a marvel that she is able to teach her son to salute the American flag. "With liberty and justice for all" must be a big mouthful under such circumstances.

The Negro mother is handicapped religiously. The church that should be her greatest aid suffers sadly for want of leadership. In two typical cities visited it was learned that 41 per cent of the Negro ministers in one had had no formal training; in the second center only four out of forty had had any training beyond that of the high school. Nor is there evidence that white Protestantism senses its opportunity. Either it has failed to teach, or its members are refusing to recognize, the fundamental values of humanity and personality that Jesus stressed. The Negro mother is finding her brood growing up either discouraged or embittered against organized religion. The child she sends to college comes home knowing that his church has not been able to hold the Negro

intellectual. Of the white preacher he asks, "Who are you, to preach religion to me when I may not sit in your church?"

Fearless But Not Foolhardy

In spite of these and other handicaps, the Negro mother has the power to endure and to forgive. By the alchemy of love and patience she is turning hate into friendship, prejudice into pride. What she is accomplishing was summed up by Mrs. Kemper Harreld of Atlanta, who told the seminar that Negro womanhood is bending its energy to develop a generation that will be self-respecting without being self-assertive, fearless but not foolhardy, able to be gracious without taking advantage in their relations with the friendly ones of other races. She is teaching world fellowship with little chance of making a demonstration of it in daily life. She is battling in her soul the problem as to whether she shall keep the conventions imposed by a society that scorns her or work out standards of her own.

This is the burden the Negro mother is carrying. And she is keeping sweet under it. Who can doubt that out of her travail this courageous woman will bring some contribution that will bless her native land?

In the student dining hall at Hampton Institute is a beautiful stained glass window which portrays the full length figure of a woman. She is a Nordic but she ought to be a Negro. Below are the words:

"Climb high,
Climb far,
Your goal the sky,
Your aim a star."

Out of the jungle of fear, of prejudice, of unfair discrimination, of religious bewilderment, the Negro mother is leading her children to the star.

Austria—Europe's Bright Spot

By David Bryn-Jones

A WEEK in Austria at any time during the last two years was bound to be a disturbing experience. Vienna is, in many ways, the most paradoxical of cities. It is presumably one of the poorest cities of Europe, but in no city is there a finer display of articles of luxury. It is, so the Viennese will tell you, not what it used to be, and yet it wears a smiling face. The people seem gay, those met in the streets are fashionably dressed, music and art still seem to flourish. One of the revues running during 1929 was entitled, "Vienna Laughs Again." Really, Vienna has not ceased to smile in spite of all the vicissitudes of its fate in these post-war years. Under its socialist regime it has even embarked upon some magnificent social experiments; witness, for example, its housing schemes. Vienna wears a smiling face.

It was only when one began to talk seriously with the Viennese that one realized that the smiling face masked deep-seated anxiety and apprehension. After a long conversation with a casual acquaintance in a cafe, in which we discussed the existing situation very frankly, I ventured the remark, "It is extraordinarily interesting." His reply was not meant as a rebuke, "Interesting, yes, for others, but for us, not interesting but terrible." He, too, kept a smiling face!

The Austrian Elections

Austria has just passed through the exciting experiences of an election. The results were anticipated with a great deal of apprehension, and certainly the electoral campaigns were exciting enough. Would the election result in an overturn comparable to that which occurred in September in Germany, when extremists both of the right and of the left were returned in unprecedented numbers with consequences that are yet impossible to forecast? Or would moderation prevail, giving to the republican regime another opportunity to establish itself firmly in Austria? The election results have been unexpectedly reassuring. In the struggle between autocracy and representative government the people of Austria have ranged themselves under the banners of democracy—not overwhelmingly, but more decisively than seemed likely some months or even some weeks ago. That is what makes the Austrian election significant; it is the one bright spot in an European scene which has been increasingly menacing during these last few years.

A "March on Vienna"

The background of this election will bring out the importance of the results. A new government was formed in Vienna in September, about which more must be said later. It was a government lacking a majority in parliament and, therefore, forced to appeal to the country. It did so under conditions so chaotic that few indeed cared to venture a prophecy as to the probable outcome. What was clear was that on the outcome of the election hinged the possibilities of serious disturbances and perhaps an attempt to overthrow the existing democratic regime. If that attempt were made, was there any possibility of avoiding bloodshed and, at the worst, a disastrous civil war?

These were the questions that were agitating Austria yesterday. It is true that similar questions were freely discussed in the summer of 1929. Then, too, in the streets, in the cafes, and above all in the press,

a possible "march on Vienna" was the favorite topic of debate. Nearly everybody anticipated an attempt to establish a dictatorship during the autumn. The attempt was not made, in spite of the confident expectation of the conservative press. It was not made, because Austria found a man who enabled it to weather the storm without resort to the disastrous expedient of revolution. Chancellor Schober, one-time head of the Vienna police, a man of unquestioned integrity, conservative without being reactionary, steered the ship of state with a steady hand and, on the whole, with sound judgment. The situation seemed to be improving.

In September Schober fell as a result of a combination of circumstances for which he was not personally responsible. A libel action against the Arbeiter Zeitung, the socialist paper which had made serious charges of graft against the railway administration, was the occasion of his fall. The action, although resulting in an award of damages against the newspaper, revealed a situation which justified some of the most serious accusations of the press. In the upshot, the minister of commerce resigned and his resignation was followed by that of Herr Vaugoin, the vice-chancellor and minister of war in the Schober government. Schober's position was impossible; he was the victim of his own refusal to hush up a scandal and to shield corruption.

A Reactionary Cabinet

The new government completed on September 30 by Herr Vaugoin was the most conservative, not to say reactionary, in the history of republican Austria. Significant was the return to active politics of Monsignor Seipel as foreign minister in the new cabinet. Still more significant was the inclusion in the cabinet of two fascists, Prince Ernst Ruediger von Starhemberg as minister of the interior and Dr. Karl Hueber as minister of justice. The minister of the interior would have charge of the arrangements for the forthcoming election—a factor of some importance in European elections. What did the participation in the government of these heimwehr leaders portend? A readiness, perhaps, on the part of the fascists to retain at least the outward forms of democracy provided that did not deprive them of the reality of power.

The new government decided upon an election. It really had no alternative. Prince Starhemberg made it fairly clear that the results of the election were to be accepted only if they were favorable to his party. The indiscretion of the prince's declaration made explanations and qualifications necessary, but they did not hide the stark realities of the situation. If the elections did not give the government a majority, the fascists would ignore the results and seize power if they could. Prince Starhemberg was not likely to be overscrupulous. He is a young man of thirty, with a colorful if somewhat dubious political record. He has been associated with Germany's stormy petrel, Adolph Hitler, particularly in the Bier-Halle putsch which came to so ludicrous an end in Bavaria in 1923. He was not likely to compromise his leadership of the heimwehr by compromises or by hesitation if the moment for action seemed to be propitious. Like Hitler, the prince makes a powerful popular appeal which does not depend upon any manifestation of political statesmanship. If he tolerates the trappings of representative government, it is simply as a matter of expediency.

New Developments in the Election

During the election campaign two factors emerged which modified the situation. First, Herr Schober decided to form a party of his own and to appeal independently to the electorate. The national economic bloc appeared for the first time in Austrian politics. Its character is indicated by the record of Schober—moderate, conservative, with no fondness, certainly, for the social democrats. Schober, indeed, declared that under no circumstances would he form any kind of political union or coalition with the social democrats. On the other hand, the new party will certainly set itself steadily against the excesses of the fascists and will not tolerate any attempt to overthrow the republic either by intrigue or force of arms. In the election the Schober bloc gained 19 seats—a gratifying result for a new party facing its first election.

The other factor of decided significance was the decision of Prince Starhemburg and the heimwehr to contest the election, not in alliance with Vaugoin and the Christian socialists but as an independent party, whose aims are sufficiently indicated by the fascist character of the heimwehr. Was this an attempt to test whether popular opinion could be depended upon to support a fascist overturn should that seem desirable and should an opportune moment arrive? Possibly. In any case the answer to the hopes and expectations of the fascist leaders given in the election was decisive. In spite of the most arduous and flamboyant campaign, the heimwehr could only secure the election of eight members. Perhaps after all the heimwehr had managed to give to the world an exaggerated notion of its real importance!

Heimwehr and Schutzbund

Here, perhaps, a word should be said about the heimwehr and the schutzbund—the armed forces which have so frequently clashed in the post-war period in Austria and which no government in Vienna has been strong enough to disarm effectively. The heimwehr, or National Defense league, is the armed force of reactionary or ultra-conservative Austria; the schutzbund is the armed defense organization of the social democratic party. Both organizations go back to the troubled days of 1921-1922. In the first instance, the heimwehr consisted of loosely organized bands formed to resist the encroachment of the rapacious neighbors of the new Austria. They served a practical purpose in the Burgenland and elsewhere. The need of resistance against foreign

aggression having passed, the heimwehr remained. It still possessed arms. It was soon transformed into a nationalist, conservative force definitely set against social democracy in general and communism in particular. It has been a continual menace to the Austrian republic, and during the last few years has come more and more to have a fascist color. Chancellor Seipel, never actually identified with the heimwehr, has been consistently friendly in his attitude towards it. Recently, during his retirement especially, his friendliness has been much more obvious and much more openly expressed. He has his doubts of "democracy," is tired of the "talk" of representative assemblies and so on. No government, not even that of Schober, has been strong enough to undertake in any effective manner the disarming of the heimwehr. Will there now be a government strong enough to do so?

Clericals Are Fascist

The heimwehr has benefited not only from the sympathy of men like Seipel and the scarcely disguised approval of the Christian socialist party, which in Austria is the clerical party (curious how anomalous political nomenclature can be!), it has also been given considerable support by the large industrialists of Austria. One can understand, even if one does not sympathize with, their opposition to the socialist power and influence especially in the city of Vienna. They complain of heavy taxation, high rents, and of coercion exercised by the schutzbund. Naturally, they are very decided supporters of the heimwehr and unquestionably their financial help has been an important factor in the growth of its power and influence. Is it possible that these interests are now beginning to draw back in alarm at the prospects of economic disaster which a political crisis of the first magnitude might entail for Austria? That may be a partial explanation of the election result.

Town vs. Country

The conflict, of course, is more than a conflict of heimwehr and schutzbund. The cleavage which they represent runs through the whole life of Austria. It is a conflict, in part, of town versus country. Vienna, predominantly socialist, is distrusted by the peasantry. In part, it is a conflict of pious Catholicism and free-thinking socialism. The conflict of sentiment is accentuated by factors of economic interest and of religion. In the national parliament conservatism is in the ascendency. In Vienna socialism is in control. To the pious, perhaps one ought to say superstitious, peasantry, the Vienna regime is anathema, and a march on Vienna might have for them more or less of the character of a religious crusade.

So far nothing has been said about the fortunes of the two major parties in the election. The Christian socialist party, headed by Herr Vaugoin and including ex-chancellor Seipel, returned 66 members, losing seven seats as a result and returning, therefore, with diminished strength and a far more decidedly diminished prestige. The social democrats, on the other hand, returned 72 members; a gain of only one, it is true, but with a position improved to a much greater extent than these figures indicate. It is the largest single party in the new Austrian parliament, its morale strengthened by unexpected success, and a political situation which gives it strategic advantages of decided importance.

Austria's Key-Man

What will happen? Such a question invites interesting speculation which I must resist just now. Some things are clear, and one thing especially, viz., no government of the right can hope to live unless it can come to terms with Schober, nor can it come to terms with Schober unless it gives assurance of a firm determination to resist the revolutionaries both of the left and of the right. Schober, ousted by intrigue and disaffection, is still Austria's strong man. Just now he holds the key position in Austrian politics. Will he live up to the expectation of his friends? If he does, then representative government will probably survive in Austria; and surviving there, where it has been so much threatened, may help to stem the tide of reaction elsewhere in Europe.

It is too soon as yet to be confident. The heimwehr may chance one more desperate throw, although one would hardly think that the election results would encourage them to do so. They may now have a truer estimate of their strength and may view the political scene in truer perspective. If they do, they may wait, and waiting is not a favorable attitude for revolutionaries. Passion cools off with inaction. Perhaps the worst danger is over, in Austria. "It is the revolution that is predicted that does not happen." Is Austria to be another proof of that assertion? Austria fortunately has not followed Germany.

Beauty Is Lonely

GALLEON of gold
For the ports of the sun,
The lily is anchored
Where bright ripples run.

Ivory-tiered,
It has in its hold
Fair dusty ingots—
Unguarded—of gold.

The dazzle of beauty
Lies open in air:
Unnoticed—for no one
Has ever come there.

To traffic with beauty
None crosses that sea,
Excepting sometimes
A hesitant bee.

E. MERRILL ROOT.

The Psychology of Drunkenness

By Albion Roy King

THE VERDICT of science has been delivered against alcohol. To brand the reform as fanatical puritanism may be good strategy for its enemies, but it is no true reading of history. For one hundred years or more, the scientific revolution has been slowly but steadily reforming every phase of life. It has provided intricate machinery for every task, and demanded precision and steady nerve for its operation. It has produced radical changes in all our habits of living, especially in diet.

The verdict came first from physiology when the harmful effect of alcohol upon bodily tissues was proved. The older generation will not forget the temperance lecturer who used to demonstrate this fact by breaking an egg in a glass of whisky. The social sciences rendered their verdict when they traced much of the poverty and social evil to the saloon. Now comes the youngest of the sciences, psychology, with an important and little known message. The peculiar effects of alcohol are mostly psychological, and therefore this science has a special obligation and right to be heard. The work of psychology, and especially the physiological aspect, is far from complete, and one must always speak in the name of science without dogmatism. The exact nature of the chemical processes in the brain is still a matter of hypothesis. The most interesting recent speculation is that alcohol in the blood causes a coagulation of the neurones, similar to the popular colloquialism, "stewed," as applied to drunkenness. Various controlled studies of behavior under all stages of alcoholic intoxication have been performed and reported by prominent psychologists, and these demand the careful attention of those who seek a final opinion on the use of alcohol as a beverage or as medicine.

Stimulant or Narcotic?

The most striking thing in the verdict of psychology is a new classification of alcohol among narcotic drugs. So ancient and so persistent is the popular notion that alcohol is a stimulant that it will take much education to drive home the force of the fact. Even temperance reformers commonly denounce alcoholic beverages as "harmful stimulants." But so long as people believe that when one is tired and has a difficult task to perform, a drink of whisky will add strength; or when dull, it will sharpen wits, no amount of preaching about "after effects" will abolish its use. Too many of us live only in the present.

Instead of being a "bracer," however, alcoholic drinks are now shown actually to deaden mental processes and slow down muscular responses; instead of warming the body they actually reduce bodily temperature; instead of quickening impulses the tendency is to induce sleep. Liquor reform faces a psychological handicap so long as popular opinion retains the notion that alcohol is a stimulant, and, taken in moderation, is a beneficial tonic. Few drinkers believe themselves incapable of moderation. But the verdict of psychology is not just against excessive drinking; it is against all drinking, unless a case can be made for the beneficial effects of habitual narcosis.

A comparison of chemical formulas will show at once that alcohol must be taken out of the class of stimulating alkaloids, such as the drugs in tea, coffee, and strychnine, and put in the class of narcotics. C_2H_5OH is ethyl, or pure grain alcohol, which is consumed in all intoxicating beverages. By a simple process of distillation with sulphuric acid, this formula is changed to $(C_2H_5)_2O$, and ether is produced. Ether is the best known narcotic because of its wide use as an anaesthetic. Few people live to old age nowadays without an experimental knowledge of its smell and effect. Ether is simply a concentration of the ethyl radical in grain alcohol, and because of its volatility, it can be easily breathed. In the lungs it has contact with the large flow of blood in a form readily absorbed by the red corpuscles, and is immediately carried to the cortex of the brain in sufficient volume to narcotize most of the conscious processes and all of the sensory and motor activity.

The Growth of Mind

The difference between ether and alcohol lies entirely in the methods of consumption. Absorption into the blood is very much slower through the stomach and in the diluted form of beverages. But the effect upon neural and mental processes is quite the same. Ether anaesthesia and alcoholic drunkenness are both forms of narcosis, but drunkenness proceeds much slower and by well marked stages.

A well-known neurologist, in describing the first symptoms of paresis, explained that the disease proceeds in the same manner as alcoholic drunkenness. Whenever anything attacks the brain structures, whether a drug or a disease germ, it begins by striking first at those mental processes which are the latest to be acquired in the history of mental growth. Then it proceeds downward to the more primitive structures and functions. In order to understand the nature of drunkenness, it is therefore important to note the three levels of mental growth and the three corresponding stages of drunkenness which psychologists have suggested as a convenient classification of the phenomena.

The first level is the innate equipment of impulses and emotions with which the new-born baby comes into the world. The second level is the motor and sensory development which begins at once and continues to adulthood. The infant does not at first perceive objects, and its movements are all at random. In a few weeks it begins to notice things. In two years the elaborate motor activity of walking is accomplished. And at ten a boy has so far mastered

the coordination of sight and motor control that he can begin playing ball. The instinctive, emotional, sensory, and motor capacities of the first two levels comprise the equipment which mankind shares with all animal creatures.

The third level of mind is generally termed "intelligence," and includes all the higher coordinations which arise from the reflective powers of the human mind. Perhaps, as many psychologists now hold, the activity of this level is not different in kind, but only in degree of intricacy, from that of the lower levels. At the pinnacle of intelligence there arises as the finest flower of mental growth the capacity for self-criticism. Most of the finer qualities of spirit which make civilization possible, such as a sense of humor and sensitiveness to the demands of social and spiritual fellowship, depend on this capacity for critical reflection upon one's own situation. Without it, all the refinements of character which define gentlemanliness and ladylikeness are absent. Without it, likewise, there are none of the complex emotions of anxiety, despondency, or remorse.

Stages of Drunkenness

When is a man drunk? The question has given police and judges no end of trouble. But psychological research changes the form of the question. If narcosis begins the moment an atom of alcohol reaches the grey-matter, after that drunkenness is all a matter of degree. The question then is not, When is he drunk, but, How drunk is he?

The phenomena of drunkenness fall into three definite stages, marked by the progressive penetration of the narcosis into the three levels of mind. The first stage begins with the blunting of the capacity for self-criticism. With its narcosis go the inhibitions and delicate sensitiveness which mark refinement, all feelings of care and despair, and the sense of humor. The drunk may be very funny to watch; he may be gay and even hilarious if stimulated by his surroundings, but he has no genuine sense of humor, for that always depends on the ability to see the ridiculousness of one's own position. The jokes of the drunk are usually at the expense of others, and if turned upon himself he is likely to either fail to see the point or fly into a rage.

This characteristic of drunkenness is the reason why some people find a certain low sport in baiting the unfortunate victim of the drug. It is a very dangerous practice because of the primitive passions which may be aroused at a time when the higher powers of self-control are largely in abeyance. In this stage the drinker reacts quickly and without inhibitions to stimuli. In the gay party he will be the gayest. His tongue is loosened. He responds immediately to the mood; one moment it may be laughter and the next moment tears. His hates and his fears are intense. His impulses are largely unrestrained. The car driver in this stage may be able to coordinate fairly well, but he takes the deadly chance. This impulsiveness is one of the facts which give rise to the illusion of stimulation. But if isolated in a place where there is nothing to arouse or stimulate him the tendency is to become drowsy and fall asleep.

Sensory and Motor Disturbance

In the second stage, the narcotic enters the centers of sensory and motor control with sufficient strength to disturb muscular coordination and sense perception. Then the drunk begins to be comical. Mimicry of drunkenness is one of the funniest and most difficult stunts of comedians, and is always an imitation of some phenomenon of this stage.

The two most noticeable forms of motor disturbances are the mushy and jumbled speech and the top-heaviness of walking. Speech requires the coordinated innervation of all the muscles of the chest, diaphragm, throat, tongue, and lips, but the alcoholic narcosis in the speech centers of the cortex interferes with this complicated process. No one mistakes the cause when he sees a man covering the whole sidewalk in drunken staggers before he lands against a friendly lamp-post. It is a strange thing when a grown man cannot walk as well as a two-year-old child. The explanation again is a narcotic interference with muscular coordination. Walking is a very complicated process, involving the integrated innervation of every muscle attached to the skeleton from the neck down. But a sufficient alcoholic narcosis of the brain cortex sets a person back to an infantile stage of walking and all other behavior.

Seeing Double

The queerest of all drunken phenomena, however, is seeing double, which occurs in the second stage. A thoughtful butler in a certain club is said to have been accustomed to saying to certain patrons as they were departing, "Now you will find two cars at the curb. Take the one in front, for the other isn't there." The explanation is again the narcosis. Every normal person with two good eyes gets two images of every object he looks at, one on the retina of each eye. A one-eyed man never sees double. But in normal vision the two images are fused into one by a coordination of the muscles of the eyes which holds the line of vision from each eye into convergence upon the same focal point, and also by a simultaneous interpretation of the two images as one object in the centers of vision in the occipital lobe of the brain. The normal person is, therefore, conscious of only one object, and can separate the two images only by a careful experiment of introspection. The effect of alcoholic narcosis is to relax the strain of the eye muscles so that the line of vision from each eye tends to straighten out, and the two lines fail to make the proper convergence. So great is the difference in the two images, and so dulled are the interpretive powers by the narcosis, that they are seen as two objects. This phenomenon of double vision, together with the fact that the capacity to distinguish fact from fancy passes under narcosis also, is a clue to the explanation of the illusions and hallucinations of acute alcoholism.

The third stage of drunkenness is stupor. Narcosis is complete, the drug having penetrated even the lower levels of instinctive impulse. The poor victim falls into the gutter, or some kind friend puts him to bed, and he wants nothing but to be left alone to sleep until the alcohol has all been oxidized and the narcosis leaves him, still clouded in mind, to nurse an aching head and the returning emotions of remorse.

A little reflection on these facts from the science of psychology will show that the much-lauded "moderate drinker" is apt to be at least as great a social liability as the heavy drinker. In the last stages, the problem is simply to isolate the drunkard and let him alone. If aroused he may have all the savage ferocity of a beast. Occasionally, a very revolting crime happens thus. But there is nothing in alcoholic liquors that will naturally arouse vicious impulses. Alcohol is no more a stimulus to evil than it is to good deeds. Most of the liquor drinking in the world produces only dullness and stupidity. If a man is docile and gentle in his natural dispositions, alcohol will not make him mean. But alcohol will remove restraints. Along with "dull care," it throws off repressions, and if down beneath there happens to be an ugly disposition, the drunkenness will expose it and bring it to expression. It lays bare the animal nature ready to receive any stimulus which the environment may provide. And if one is still possessed of all his normal sensory and motor capacity and all rational and instinctive cunning, as is the case in the first stage, he is the greater menace to social values. The criminal takes care not to drink too much before starting out. But he commonly has to have a certain number of drinks. They do not stimulate him to the evil deed. The stimulus comes from other sources. But with the help of alcohol he can throw off those inhibitions and feelings of shame which would make him nervous and hesitant; and thus he steels himself for the job.

Liquor and Efficiency

One reason for the persistence of the popular notion that alcohol is a stimulant, is the fact that when one is very cold a drink of strong liquor will give a quick feeling of warmth. Fifty years ago arctic expeditions carried an allowance of strong spirits for each man. Now it is known that so far from being a help against freezing, alcohol actually reduces bodily temperature. Arctic expeditions, therefore, now carry no beverage liquor, and require habits of abstinence as a qualification for selection.

The old home remedy for frostbite was a drink of brandy. Where there is only a local condition and no danger of freezing, the relief is effective. The reason is the effect of alcohol on the flow of blood to the surface. In the corium of the skin there is a vast net-work of bloodvessels through which the flow of blood is regulated by smooth muscles in their walls. These capillary muscles are controlled through neural connection with the autonomic nervous system. In the case of exposure the automatic contraction of the capillaries is a device to keep the blood within the body where it is protected from chilling. But the narcosis of alcohol in the autonomic ganglia produces a relaxation of the tension of these muscles and a quick rush of blood to the skin. This gives rise to the flushed appearance of anyone who is drinking; and also to the feeling of warmth, because most of the end organs of temperature are located in the skin. But the feeling is an illusion so far as actually warming the body, for the blood is chilled, temperature reduced, and resistance to cold lessened.

The Drinking Driver

A more decisive indictment of alcohol as a destroyer of efficiency is the fact that it always slows down muscular reactions. This matter has been thoroughly tested under the most rigid scientific conditions, and invariably it has been found that alcoholic liquors in any form or amount retard reaction-time, and the amount of the retard is in close proportion to the amount consumed. People differ widely in their resistance to drugs, and so statistics on the point mean little. But to take a case which would not be extreme, let us say that it takes one second of time for a certain person to perform a simple muscular response, such as taking the foot off the accelerator of his automobile and putting it on the brake. If one bottle of beer should slow his reaction one-fifth of a second, what is the difference in the chances of a little child who happens to step in front of his car? Keep also in mind that alcohol not only slows reactions; it narcotizes self-control in the first stage, and disturbs coordination in the second stage of drunkenness. The drinking driver in the first stage is a greater menace on the highway because he is rash and impulsive, and takes the deadly chance. In the second stage, he comes to a speedy and disastrous end, but he is not so apt to be trying to drive if he has reached that condition.

Curiously enough, police regulations usually require the arrest of a driver if his breath smells of liquor, which will show with a single drink. But the tests to which he is subjected by examining physicians are usually based on his ability to coordinate muscular and sensory activity, which remains comparatively undisturbed until the second stage. Yet any drinking whatever affects that precision and judgment necessary for safety on the highways. It is this deadening effect of alcohol upon efficiency which has put the weight of the influence of industry against the beverage use of alcohol.

The story of alcohol and efficiency may be put into a parable. A certain householder prospered on the farm in the good old days. With the help of a thrifty wife his lands and goods multiplied. He was a good man with one weakness. Periodically he would drive into town and stop at a livery stable adjacent to a saloon. After capacity consumption he would be loaded into his buggy by benevolent hands, and the horse turned toward home with the lines secured to the dash. Upon arrival at the farm, no matter what the hour, the good wife would put the horse away and help him to bed to sober up. Now, this man had two

sons who fell heir to the farms when he died. One son also inherited the qualities of his mother and became a pillar of virtue in the community. The other son took after the habits of his father; but there was a difference. In a short time his farm was gone; his home was broken, and he became a prodigal on the face of the earth. The difference? The father lived in the day of Old Dobbin and the old-fashioned woman. The son lives in the day of the automobile and the tractor—and the modern woman.

Education on the evils of alcoholic addiction has gone so far that few people now do not realize the danger. There must be some very powerful reasons for the persistence of the worship of this demon which so far has eluded all the slaying thrusts of both education and law. Psychology has something to say on this matter.

Why Do Men Drink?

There are two things to set down. The first is that alcohol is a very powerful habit-forming drug. A multitude of influences in every environment will lead the victim to the bar or the speakeasy for the first few drinks. There is a deep lying law of his own nature that will keep him chained there. It is the law of habit. Only the victim knows the slavery of unslaked thirst and the remorse of broken resolutions; only the novice honestly says, "I can take it or I can leave it alone." This is, of course, a very common mechanism of defense for the habitué against any threat to his reputation for sobriety.

Will Durant in "The Story of Philosophy" says of Socrates that he "could drink like a gentleman—without fear and without excess." A bulletin of the Keeley institute, advertising the well-known cure for habitual alcoholism, makes this significant statement in answer to Mr. Durant, "You can search the world's history and philosophy, and you can find only one Socrates." But even Socrates had his troubles, and if liquor had the same personal and social effect in Athens as in modern cities, we may surmise that his domestic infelicity at least was not all due to the shrewishness of Xantippe.

The habit-forming power of alcohol may be partly due to certain physiological effects of the drug, as the Keeley people have maintained and perhaps demonstrated. But there is a deeper psychological explanation which must be added as a second answer to the question, why men drink.

Intoxicating beverages furnish the easiest and cheapest means ever discovered for escape from reality into the lighter and freer world of one's own fancies. It is a characteristic of mind to "compensate" for the failures and disappointments, the misery and hardships, the tedium and monotony of human existence, by escape into a dream world of fancy where all desires may be imaginatively realized. One needs only a quiet hour for reverie or sleep, or the aid of a novel for such escape; but long ago it was discovered that certain drugs, which deaden the perceptual and motor functions, greatly facilitate the exit into that artificial world of feeling and fancy. Hence the great variety of alcoholic liquors with which, from the beginning of history, man has "drowned his sorrow" and turned this vale of tears into a hall of revelry. Omar Khayyam, with

> "A book of verses underneath a bough,
> A jug of wine, a loaf of bread—and Thou,"

turns his wilderness into "Paradise enow."

The laboring man of Europe, who goes to the beer garden on the morning of every holiday to spend the day in the midst of convivial company with music and dancing and "the overflowing stein," finds there a compensation for the grinding poverty of his daily existence. What matters it that late at night he goes home so drunk as to be incapacitated on the morrow for effective competition with American industry! Certain it is, as our contemporary moralist, Durant Drake, points out, that life yields too little of pleasure to deprive us of one without serious reason. The efficiency racket alone is not sufficient justification. Any program for social control of liquor must take into account this deep-lying psychological reason for its use. It is doomed to certain failure unless it is a part of a total economic and social ideal, whose realization would lift the whole scale of living and enrich the opportunities for happiness in daily life. The evils of drunkenness always flourish at the extremes of the social scale, among the idle rich and the desperate poor. The psychology of compensation is the explanation in either case. Social prophets, who are warning us against the certain fatality of the alliance between prohibition sentiment and the forces of economic and political reactionism, have this principle of psychology to support them. Prohibition imposed by the powerful to keep the laborer industrious and efficient is tyranny that will never work. Prohibition imposed by the people upon themselves as a measure of self-discipline is a great social achievement.

Not Escape but Conquest

Lord Dawson of Penn paints a utopian picture of a temperate society where alcohol, in the form of light wines taken only at the end of the day, "gets the mind out of the groove left by concentration on the day's work and helps it to roam over pastures new." Such is the defense of alcohol as an escape mechanism. It is the only defense there is. It envisages the proud Englishman within the walls of his castle, but is totally blind to the conditions under which the great majority live, and the vast anti-social power of the most ruthless of all commercial enterprises, with its advertising propaganda and political corruption.

The resort to alcohol is always an artificial and cowardly way to meet the dissatisfactions of existence. It never cures any evils, and always causes a plenty. If a man's home is unhappy and the wife cross, he may get temporary relief in the solace of a jug, but he only complicates his problem. Both temperance and courage require abstinence with a more intelligent and constructive facing of the struggle.

BOOKS

Cortez the Missionary

RELIGIOUS ASPECTS OF THE CONQUEST OF MEXICO. *By Charles S. Braden. Duke University Press,* $3.50.

WHAT were the processes by which Mexico was Christianized at the time of its conquest by Cortez and in the years immediately following? To what extent was it actually Christianized? And to what extent were the former religious ideas and practices of the Indians of Mexico incorporated into Roman Catholicism as it now exists in that country? These are some of the questions which Professor Braden undertakes to answer in this carefully written monograph. Several years of residence in Bolivia have given the author a first-hand acquaintance with Roman Catholicism as it is practiced in Latin America, and scholarly research in the source materials has put him in possession of the available facts in regard to the Spanish conquest of Mexico.

The ruthless Cortez was moved by a genuine zeal for missionary effort. That his morals were worse than dubious in several respects has nothing to do with the matter. He was earnestly bent upon the conversion of the natives. On important occasions he preferred to do the preaching himself rather than leave it to the clergy. More than once he voluntarily increased the hazards of his almost infinitely dangerous expedition in order that conquest might not proceed without conversion. The honor of the church and the advancement of its dominion meant everything to him. His simple theory of the relation of church and state was set forth in one of his earliest proclamations calling for the submission of the natives: "God gave charge of all these people to one called St. Peter, that he should be lord and superior of all men in the world and that they should obey him, and that he should be the head of all the human race. To him he gave the world for his kingdom, ordering his seat to be placed in Rome. He was, however, permitted to establish his seat in any other part of the world and to judge and govern all peoples, Christians, Moors, Jews, Gentiles. This man is called the pope, which means wonderful and great father, governor of all men. He and his successors have been so accepted. . . . Wherefore, I urge and require you that you seek to understand and obey what has been told you."

The natives were assured that they would not be compelled to become Christians. But unless they do—"I will make war upon you everywhere and will subject you to the yoke of obedience to the church and their majesties." Nevertheless, on the whole there was more persuasion and pressure than compulsion. The early friars, especially the Franciscans, won their converts by kindness and humility. This note on missionary methods is not without contemporary value: "Because they are poor and barefooted as we are," said the Indians, "and they eat our food; they sit on the ground with us; they converse humbly with us; they love us as their own children; therefore we love them as our fathers." But the whip and the sword also had their place; so large a place in the technique of the regular clergy that some contemporary Catholic critics were moved to protest that "although the ends were good, the means used were greatly mistaken." Mr. Braden's judicious conclusion is "that the pressure of authority played no small part in the conversion of the Indians, but that the part played by it has been overstressed."

As a footnote to Roman Catholic diatribes against the vandalism of the Puritans who smashed stained glass and the statues of saints — both of which they deemed idolatrous — it should be noted that the same policy was pursued in Mexico toward the temples and the literature which were found there, and that Catholics are still proud of it. Cuevas, the Jesuit historian of the church in Mexico, wrote (1921) with regard to this destruction: "It has been lamented with impiety and exaggeration by various ancient Christian writers and by many modern ones. In regard to the temples and idols, the glory of having destroyed as many as they could ought not to be denied to the missionaries." And as to manuscripts, just as Cardinal Ximenes destroyed the libraries of the Moors at the conquest of Granada, so Archbishop Zumarraga in Mexico ordered the destruction of thousands of valuable documents of the Indians which would have made possible such a history of ancient Mexico as can now never be written.

Mr. Braden has done a scholarly piece of work with a complete absence of partisan bias, and has rendered available to all readers material which was badly needed to supplement all previous histories of the conquest and lives of Cortez.

WINFRED ERNEST GARRISON.

A Poetic Melodrama

THE GLORY OF THE NIGHTINGALES. *By Edwin Arlington Robinson. The Macmillan Company,* $2.00.

IN this long narrative poem the dean of American poets takes a bit of melodrama and works it into a poem. Two men love the same woman; the one is a young doctor and the other a wealthy citizen of Sharon. Nightingale, the scion of Sharon, basks in the glory of wealth and when the girl he wants (Agatha) goes to Doctor Malory he plots his rival's ruin. By sinking Malory's savings into a hole Malory is bankrupted. Financial ruin kills Agatha and makes Malory intent on killing his enemy. But when he visits Nightingale, a lonely man in a wheel chair in his house by the sea, he finds that fate has already killed his man. There could be no glory in vengeance now. And still Nightingale is glorious. He takes his own life after willing his property to his enemy. He gives Malory the inheritance of service, service to mankind with an enemy's wealth.

The poem is written in simple blank verse and through the medium of variety Robinson sustains interest by mere mechanics. Yet it is the psychological understanding of the poet as he interprets the thoughts of the two enemies that makes this a great poem. A melodrama with a surprising denouement at the climax thus becomes a poem. Realism and romanticism go hand in hand with this poet of narration.

RAYMOND KRESENSKY.

Storm Clouds Over South Africa

THE BANTU ARE COMING. *By Ray E. Phillips. The Student Christian Movement, London, 5 shillings.*

IT is doubtful whether there is another spot on earth where the clash of races is more imminent and may prove more terrible than in South Africa. The old story of the avaricious white man and the bewildered and defenseless black is being played out there in the mood of tragedy, and the catastrophe foreshadowed is more somber, more bloody than the race problem holds forth in any other part of the world. Bad as the relations between whites and blacks are in this country, the numerical preponderance of whites is so overwhelming that they can continue to practice social discrimination and deny political and legal justice for a long time to come without provoking serious reprisals. But in South Africa the white

man is attempting to maintain his superior caste and to enforce his discriminatory laws and customs in the midst of an engulfing horde of blacks. And as those blacks grow in self-consciousness and sense of outrage the day of reckoning comes apace.

To one who sees this situation as it is, the prospect is terrifying. Thus it is easy to feel, beneath the surface of Mr. Phillips' book, the difficulty under which he labored in restraining the extent of his forebodings. Not but that the book is sensational enough, and gloomy enough, as it stands. As one reads of the way in which the whites of South Africa seek to hold the blacks under a rod of iron, of the miseries which they inflict in the attempt to establish their authority, and of the under-surface rumblings among the blacks—some caused by communist agitation and some by ordinary human resentment—one is forced to conclude that the clash of color is almost sure to lead here to open warfare. Yet the chances are that, had the author let himself go, and not remembered the responsibility supposedly incumbent upon a missionary to strike an optimistic note, his pessimism would have been even more complete, and his prophecy even more dire.

Mr. Phillips, who directs a social settlement in Johannesburg, believes that the blacks in South Africa are the worst-exploited victims of industrial rapacity in the world. He believes that the current white policy, which is designed to repress and if need be terrorize, is storing up wrath against a day of vengeance. He believes that such Christian missionary work as there is in South Africa is hopelessly handicapped by an antiquated dogmatic orthodoxy and a blindness to the social factors in the situation. In all this he is doubtless correct. But is he not a little naive, or at least over-optimistic, in his apparent belief that a sufficient extension of the sort of settlement work with which he is identified will appease the black man's outrage and indefinitely postpone, if it does not solve, the color problem of the cape?

"When the white man came," Mr. Phillips quotes the son of a native Christian minister as telling his fellow black communists, "he had the Bible and we had the land; now we have the Bible and he has the land." That is the root of the South African problem—the possession of the land and all that goes with it in the way of economic opportunity and social dignity. Will the provision of decent sleeping quarters for mine workers, attractive movies and basketball courts be enough to convince the black man that the white might as well be left in control of the land? I doubt it.

But do not take this as severe criticism of Mr. Phillips' book. It is merely expression of my belief that as Mr. Phillips lives with the situation longer and probes it more deeply he will be forced to even more drastic conclusions than he has so far enunciated. For the present, he has written by far the best book to come out of South Africa on the race issue there. It is a credit to the missionary enterprise that a missionary should write and a Christian publishing society should circulate such a volume. PAUL HUTCHINSON.

Books in Brief

THE STORY OF DWIGHT W. MORROW. *By Mary Margaret McBride. Farrar & Rinehart,* $1.00.

It is a little too early for strictly campaign biographies, but a little preparatory work never does any harm. Even apart from that, it is a well told story of a well filled life—up to date.

A TALE OF A TUB. *By Jonathan Swift. Columbia University Press,* $3.00.

A new and handsome edition of one of the world's greatest satires which is not quite so instantly amusing now as it was to the generation for which it was written but which, if read with understanding, may still, as its author hoped, contribute something to "the universal improvement of mankind."

SERGEANT YORK, LAST OF THE LONG HUNTERS. *By Tom Skeyhill. John C. Winston Co.,* $1.50.

A hero-tale for boys, of the conscientious objector who became a "one-man army" and is now president of an agricultural institute in his own Kentucky mountains. The stories of Indian fighting in these mountains a century ago are put in partly to feed the boyish appetite for bloody adventures—as though York's were not enough—and partly to form an atmospheric prelude.

A GARDEN WITH GATES. *By Harriet Hall Shumaker. Marshall Jones Co.*

Barring the verses in the section on war—which are of the conventional sort dealing chiefly with a mother's pain and pride in sending a son forth as a crusader for the right—these are fine and beautiful poems. If they lean to the somber side, it is not the reflection of a melancholy, much less of a pessimistic, spirit, but that gentle pensiveness which, as youth passes and wisdom comes, finds beauty in things which are not pretty and joy in experiences which are not primarily pleasant.

THIS PURE YOUNG MAN. *By Irving J. Fineman. Longmans, Green & Company, $2.00.*

The old struggle between ideals and current standards, this time in terms of American architecture. The author, who won a $7,500 prize with this entry in a first-novel contest, has a grim sense of the tragic frustration of life, and while he betrays an occasional amateurish touch in the handling of his material and now and again bludgeons his point home with a sledgehammer, he has written with real power. The note of irony on which the book closes produces a genuine reaction of pity and self-searching on the part of the reader. It is not enough to say that such a book shows promise; it is one of the best novels of the current season.

SAVONAROLA. *By Ralph Roeder. Brentano's, $5.00.*

While there is no evidence that this author has added anything by his own research to the sum of previous knowledge of Savonarola's life, he has added one of the most delightful and informing volumes to the voluminous literature in that field. He writes so well that one suspects him of using literary craftsmanship to conceal defects of scholarship. But it is not so. While the scholarship, apparently, lacks originality, it is sound enough so far as it goes. But it is as an interpreter of the known facts and of the characters in this heroic and futile tragedy of reform that the author makes his notable contribution. He writes as nearly without discoverable prejudice either for or against the prophet or his enemies as any man may. For a full record of the facts, the student will still go—as Roeder did—to Villari's two volumes, now forty years old. But for a brilliant restatement of these facts, supplemented by the results of some later researches in manuscript sources, and for an absorbingly interesting as well as an essentially fair presentation of this whole thrilling episode in the history of religion and culture, Roeder's book is incomparable.

ANCIENT LIFE IN THE AMERICAN SOUTHWEST. *By Edgar L. Hewett. Bobbs-Merrill Co., $5.00.*

The southwest has become popular in recent years, but its history and its native peoples both ancient and modern are still too little known. To this field there is no better introduction than this comprehensive survey from the standpoint of an experienced archeologist who is also a sympathetic friend of the Indians. The various tribes grouped under the general term "Pueblo" Indians hold the center of the stage, with incidental

though considerable references to the Navajos and others. The arts, legends, social institutions and religion of these earliest Americans are treated on the basis of the data brought to light by the archeologist's spade and the scientific observation of present facts. There is no romanticizing, no talk of ancient "empires," but full appreciation of a rich and ancient culture. Whether or not the Indians, at the time of the coming of the Europeans, represented a cultural and ethical development superior to that of their conquerors, is a matter about which there may be reasonable differences of opinion. Dr. Hewett states the affirmative argument with great cogency. Even the doubters ought to be sufficiently impressed to agree with his conclusion, which is that we ought to give the Indian a chance to be himself.

CORRESPONDENCE

A Full Explanation

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to the report of your correspondent, in a recent issue, on the Catholic congress of the Episcopal church, in the course of which he makes this statement: "Some strange and inexplicable things were said. Just by way of illustration here is one, a direct quotation from an address at a session of the congress held in the Statler: 'The Roman Catholic church and the Protestant church are twins, and we are here to bury them both.'" Permit me to say that this "direct quotation" is a direct misquotation. I said something resembling the first half of it; the latter half was an auditory illusion on the part of your correspondent. No such absurdity was uttered by any of the speakers. My statement, "Protestantism and Romanism are twins" applied, of course, only to the particular point on which I was comparing them, as the context indicates, and did not mean that they had played together in the nursery. Anything may be made to appear ridiculous by quoting it out of its context, a course, however, which is scarcely worthy of the correspondent of a Christian periodical.

My point was this: There are three types of Christianity, Protestantism, Romanism, and Catholicity (represented chiefly by the Eastern Orthodox or Greek Catholic and the Anglican, or Episcopal churches). The Protestant basis of faith is the unlimited private judgment of the individual: "The Bible and the Bible only," which in practice means "the individual and the individual only." The result is that Protestantism in practice tends to conceive of the church as "a society of good men differing in all their opinions, but earnestly seeking for the truth, with the total certainty that it has not yet been found, and with no hope at all of ever finding it." The Roman basis of faith is the autocratic authority of the pope: "The accepted and cherished supremacy of one conscience over all other consciences, of one will over all other wills." The former system tends to religious anarchy, the latter to spiritual despotism.

The Catholic basis is the collective witness and experience of the church as a whole, as the Spirit-guided body of Christ, having the mind of Christ. Its approach is organic, social, and vital. It refuses to admit that the judgment of any one individual, whether of the individual Christian or of a single Christian bishop, is above the Spirit-guided mind of the whole organism, "the church of the living God, the pillar and ground of the truth." In this connection "Romanism and Protestantism are twins." Protestantism reduces the church to a side issue, Romanism makes it simply the handmaid of the pope. But the Catholic's faith is neither *kat' idioten* (according to the private individual) nor *kata ton proton episcopon* (according to the first bishop) but *kath 'holon* (according to the whole Catholic). He is unwilling to stake divine truth on the opinion of any one individual. He believes that only the whole church, guided by the living Spirit within her, can grasp the whole truth, the whole Christ. The decisions of the whole church, set forth in the Nicene creed and in the decisions of ecumenical councils and otherwise, he accepts as the teaching of Christ, living and speaking in his body the church. He rests on no external oracle, whether an infallible man or an infallible book, but on a living experience, a corporate witness.

Thus according to the Catholic conception, the individual is neither shut up within the petty limits of his own mind and personality, nor enslaved to the mind and personality of another. He loses himself, or rather finds himself, in the larger life of the organism, which has the mind and the Spirit of Christ, and transcends all its members, whether laymen, priests, bishops, or popes. The whole Eastern church, with its 200,000,000 members, and its host of saints, scholars, and martyrs, regards the pope since his separation from the east as "the first Protestant" —with some justice. For the bishop of Rome sets himself up above the corporate mind of the church, which is the very essence of Protestantism. This conception, therefore, can hardly be regarded as "a play to the gallery, or an effort to be funny." It is a position which needs to be sympathetically understood and reckoned with, if Christian unity—which is a far bigger thing than pan-Protestant unity—is to become a real possibility.

Nashotah Theological Seminary, Nashotah, Wis. WILLIAM H. DUNPHY, Professor of Dogmatic and Moral Theology.

As Another American Sees Russia

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I have been in the soviet union for over three months and do not claim in any sense to be an authority on conditions here, I feel that I should enter a protest against the glaring unfairness of the series of articles by Reinhold Niebuhr which have just appeared in your columns. As I have long been an admirer of Mr. Niebuhr, I will confess that I looked forward with considerable eagerness to his articles on his visit to the soviet union, but to my great disappointment the articles seem not only to be amazingly superficial and inaccurate, but also to be utterly lacking in perspective. I have read many very strong attacks on the soviet system and have often discounted them as propaganda, but to my mind Mr. Niebuhr's articles, probably unwittingly, give a more false impression than the most bitterly antagonistic ones. And I suspect that this may be because rather than in spite of the fact that Mr. Niebuhr tries to be fair and unbiased.

It seems to me that, in his effort to get at all of the facts in a short time, that he has played up the "whispers," and deliberately discounted the information received through regular channels. It is utterly untrue, for example, to say that "it requires six hours" of standing in line "per day to secure only the bare necessities." It is also untrue to say that "it is almost impossible to obtain shoes." We have lived on a regular worker's food card —the worst category, not the best—and I doubt if it took more than an hour a day to secure the necessities, if that. We have bought shoes on a regular written order and not found it difficult. It is not even fair to say that "there is undoubtedly a shortage of food." There has been at times and there still is a shortage of many kinds of food, but for the most part there has been no shortage of necessities. The Russian people are as healthy and vigorous a people as one can find anywhere, and in my opinion such restriction as there has been has been more beneficial than otherwise.

There are many other details in the articles which it would be possible to take exception to, but the main criticism which I would make would not be of the inaccuracies in fact. Any man spending a few weeks in a country is almost certain to obtain wrong impressions. The chief criticism which I would make

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would be of the disproportionate emphasis that he puts on the shortcomings of present-day Russia. Many of his observations and criticisms are both true and just, for everyone knows there are glaring examples of inefficiency and maladjustment, but he neglects to balance these shortcomings with the many really splendid aspects of soviet achievement. Judging from his articles, he does not even see the tremendous progress which has been made in the last 13 years. He is blind to the thing which impressed Tagore the most on the occasion of his recent visit here, which is the tremendous growth in self-reliance of the young people and the tremendous success of their new educational program.

There has been a great deal made of the fact recently, and Mr. Niebuhr supports the accusation, that one cannot believe the guides and that one is only shown what they want you to see. In almost every example which I have seen quoted on the supposed misinformation of the guides, the guides were in fact right. They are certainly much more to be relied upon than the rumor mongers who whisper behind closed doors. Very few of the rumors prove to be correct upon investigation, and yet our American magazines spread these rumors with very much more avidity than they do the truth.

This letter is not to be construed as an attack on Mr. Niebuhr's intelligence or veracity. It simply aims to point out anew the very great danger of hastily formed judgments, especially of soviet Russia.

Moscow, U. S. S. R. MAXWELL S. STEWART.

[Altogether apart from the exceptions taken by Prof. Stewart to certain statements contained in the recent editorial correspondence of Dr. Niebuhr—although it is something of a coincidence that this letter should be received in the same week in which the New York World prints an article by Anna Louise Strong, well-known American writer in Moscow, entitled "Why Russia Suffers a Food Shortage"—the receipt of this letter affords proof of an interesting fact, namely, that The Christian Century is now entering Russia. Previously, persons desirous of obtaining this periodical have informed us that it was on the list of papers not permitted to pass through the Russian post-office.—THE EDITORS.]

Refugees in 1930

EDITOR THE CHRISTIAN CENTURY:

SIR: It still seems incredible, that great exodus of simple peasants from the territory of soviet Russia last November—thousands of men and women, of little children, the halt, the lame and the blind, bearing with them little save the clothes on their backs. Huddled together in the hastily improvised shelters and camps in Germany, they waited transportation to Canada or to South America. They waited, but not idly. The camps buzzed with activity; the children had their daily lessons, for these people are not illiterates; frequent prayer meetings broke the routine of the week, hymns of thanksgiving for their deliverance from the bolshevik regime were raised to God.

The great exodus is over. The stream of emigrants has ebbed off to the far lands of the new world, and the small residue of families that for some reason or other could not leave the continent have practically all been absorbed into the German body-politic. What of those, however, who are still coming over the border, as they find chances to escape from what is to them an intolerable economic system, a sacrilegious denial of hope in a life beyond the grave? What of the unfortunates who cannot get out, who have been exiled to Siberia on account of their nonconformity to the communistic agrarian laws or the "five-year program for the liquidation of Christianity"?

Of the former, there is a constant infiltration into all the countries bordering on Russia. By bribery, through the intervention of other nationals by stealth, in families and singly, they make their way over the boundary. Many of them have suffered such privations en route that they require medical attention when at last they are safely across. The Berlin Ost-Mission, which has undertaken the care of these immigrant families, sees pitiful tragedies of families separated in the course of their flight, reunited later only to find that a son or a brother was caught and turned back, or that the mother or a daughter was too frail to endure the journey.

Then there is the added anxiety of fitting the newcomers into an already overstocked labor market. For single men from the rural districts, the problem is relatively easy of solution, because skilled farm laborers are scarcer than factory hands or "white collar" men. For families with little children, however, the matter is not so simple. It is almost impossible to purchase farm land, and as "hands" they are up against the acute housing shortage which prevails even in the country. So they must stay in the municipal shelters until a place is found for them. Various benevolent associations, notably the "Ost Mission" mentioned above, the Salvation army, and a special emergency committee called "Bruder in Not" are doing their best to furnish aid. They provide food, blankets and bedding, clothing and medical care in nursing and convalescent homes, see to it that the children have milk and are placed in day-schools, and also care for the orphans. Only too often a family will arrive with five to seven children of its own and as many more belonging to a neighbor or relative who has died on the way or succumbed on reaching safety.

Far worse is the plight of those who couldn't get out and who have been railroaded to Siberia as "inadjustibles." Cut off from all communication with the outside world, their pitiful stories are "bootlegged" out of the country within which the strictest censorship prevails. Herded into freight cars like cattle, left without water, and dumped without tools, money, food or shelter in the vast swampy areas near the railroad tracks but remote from stations, they are left to starve or die of the rheumatic fever contracted from sleeping on the wet ground. Others are driven into the mines to work long hours under the worst possible conditions—men and women, young boys and girls, even children. If there is any difference between the treatment they receive and the charges brought against the tsarist regime—it is not discernible to the naked eye.

To help these unfortunates is very difficult indeed. Various agencies have established "underground railroads" for getting food packages and money to groups or individuals here and there. The International Red Cross is following similar tactics, and every effort is made to facilitate the escape of those who have some assurance of support from relatives in other countries. But on the situation as a whole, little or no impression has been made. The joy of the few that get out emphasizes and accentuates the tragedy of those that are left behind.

Central Bureau for Relief, ANTONIA H. FROENDT,
New York City. Secretary.

Greek-Turkish Rapprochement

EDITOR THE CHRISTIAN CENTURY:

SIR: May I correct a statement of fact which you made in your editorial, "Turkey and Greece Abandon War Holidays," in your number of October 8? In that number you state that "Mr. Venizelos himself has visited Angora and a Turkish statesman of the first rank will soon return the visit." The facts are: The Turkish foreign minister visited Athens last winter to sign a treaty for an amicable settlement of all questions relating to the exchange of populations. Having settled this most difficult problem between the two countries, their representatives then proceeded to draw up treaties of arbitration, commerce, and consular arrangements. These have been drafted to the satisfaction of both governments, and Mr. Venizelos, together with the Greek foreign minister Michalakopoulos, left Greece last Saturday, the 25th of October, for Constantinople and Angora to sign these new agreements. These treaties have been prepared with the greatest of amity and there is every indication of an extended period of peace and friendly relationship between the two countries.

During his trip to Turkey Mr. Venizelos will call on the ecumenical patriarch. This visit is significant since it is the first time that a Greek prime minister has ever done so.

Athens, Greece. HERBERT P. LANSDALE, JR.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Jewish Benefactions for 1930 Total 22 Millions

Jewish benefactions during the year just closing have exceeded $22,800,000, despite the business depression, according to a compilation in a recent issue of the American Hebrew. This total includes only gifts of $5,000 and more and excludes sums spent by local Jewish federations throughout the country and community chests in which Jews participated.

Tagore on Occidental Progress

In an address delivered in New York city, Rabindranath Tagore said to America, "In spite of your wealth and prosperity, you are tired; you are not happy." What the west calls progress, he said, is its own gift to itself through science; but, he warned, "the perfect voice of human relationships needs more of spiritual ideals; that has been achieved in the east. I have not seen any signs of happiness in all the western countries. This age belongs to the west, and I do acknowledge that humanity has to be grateful to you, but we who belong in the east—we know no great ache in our hearts. It is truth you have gained for yourself, but in gaining this truth you have exploited those who are helpless; you have hurt those who are weak. The greater part of the world suffers from the fact of your civilization."

Dr. J. D. Jones 33 Years in Bournemouth Pulpit

Dr. J. D. Jones, widely known as England's greatest Congregationalist, celebrated last month his 33d anniversary as minister of Richmond Hill church, Bournemouth, Eng. Dr. James Black, of Edinburgh, was the special preacher for the anniversary service. Dr. Jones rejoices in the fact that during his long pastorate there has not been the slightest ruffle to disturb the harmony of his church.

Three Protestant Leaders on Jewish Honor Roll

The names of 30 persons are listed on the honor roll for the year of the American Hebrew. Three Christian leaders are included: Newton D. Baker, to whom is awarded the American Hebrew medal for the promotion of better understanding between Christians and Jews in America; Chancellor Elmer E. Brown of New York university, and Bishop William Scarlett of St. Louis, organizer of the first civic better-understanding seminar in this country.

Nebraska Will Have State Pastors' Convocation

The Nebraska state pastors' convocation, called under the auspices of the Nebraska council of Christian education, John C. White, secretary, will be the first attempt in that state to get together 1,500 ministers of 11 denominations for a discussion of major problems common to all Christian work. It is to be held in the First Baptist church, Lincoln, Jan. 19-21. Leaders of national reputation will present for discussion such subjects as evangelism, Christian education, the pastor's personal spiritual life, religious dramatics for the church, the church and the movies, world peace, prohibition, etc. Among the speakers scheduled are Bishop E. H. Hughes, Dr. Fred Eastman, Dr. Paul H. Vieth, Dr. J. R. Hargreaves and Dr. Nehemiah Boynton.

Death of Dr. W. E. Huntington, Boston U. Emeritus Head

Dr. William E. Huntington, president emeritus of Boston university, died at his home in Newton Centre, Mass., on Dec.

British Table Talk

London, December 1.

THE week has been a good one for the government, and no less for the liberals, who have had their way in more than one government proposal. They have secured the postponement of the operation of the education bill till September, 1932, and they have given the local authorities power to inquire into the income of parents applying for maintenance grants for those children who remain at school till they are fifteen. They have also obtained, in the agricultural bill, an essentially liberal measure. The critics of the liberals tell them that they will pay a heavy price for these victories; the liberals answer that they are not prepared at the present moment to bring down the government. . . . The conservative attack upon the government for its action in the imperial conference was a feeble affair. The honors went to Mr. J. H. Thomas, who flatly called the Canadian offer of a "10 per cent preference," which really amounted to 3 per cent, "humbug." Of course he was attacked for calling Mr. Bennett a "humbug," but he had no difficulty in showing that it was the proposal which he called "humbug," not the Canadian premier. The debate showed, according to some critics, the weakness of the conservatives without Mr. Churchill, but where is Mr. Churchill in this matter of food taxation? The one dogma of his political life, which he has defended with matchless ability, is the futility and folly of imposing food taxes upon this country.

The Week in Parliament

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The Indians In London

It was my privilege last week to see the Indian delegates at a reception. If any impression can be drawn from the faces of public men and women, it is safe to say that the Indians are a brilliant company. For distinction in look and bearing, they would rank with any such company in any land. The thought struck me, as it must have struck others, that any attitude of condescension towards such a company is ridiculous beyond measure. The progress of the conference is still satisfactory, in the judgment of those who report of it from within St. James's palace.

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Sir John Simon Lectures on The Indian Constitution

At Manchester, on November 28, Sir John Simon delivered the Ludwig Mond lecture upon "The Constitution of India." He did not and could not discuss in detail the problems before the conference, but he gave it as his judgment that the chief need of the moment was not general sentiments, but the labor of study and analysis and reflection. Upon the constitution of India he said some important things. It was accepted in 1919 almost without debate. It was one of the most complicated constitutional instruments ever devised. In every such constitution the question is bound to arise how legislative power is to be distributed between the central and the provincial legislatures. (No unfamiliar problem in America!) But in India, legislative powers were not distributed at all. Litigation had been saved, and the arrangement had worked smoothly enough. The net result of Sir John's lecture has been to show more clearly what difficulties beset the problem of adjusting the constitution to new facts, and yet the problem is not insoluble.

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Strikes in Scottish Coal Fields

At the moment of writing, Dec. 1, there is a strike proceeding in nearly all the Scottish coal fields. But everywhere else the work is proceeding, and in some places, under protest. The miners' federation, last week, turned down the employers' proposal for a spread-over of the hours of working. The Scottish miners felt bound by this decision, and went out yesterday; the other miners, under a promise of the reconsideration of the whole matter, have continued at work under protest. Mr. Shinwell, the minister of mines, acted with commendable swiftness, and it is hoped that he will avert the catastrophe of a coal strike. The technical questions raised by the proposal to spread over the hours of working are difficult to follow. The employers say that they cannot leave the hours as they are and at the same time pay the same rate of wages. The men are naturally indisposed to tamper with the provision, which limits their day to 7½ hours.

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The Passing of Dame Scharlieb

One of our leading women doctors, Dame Scharlieb, died last week. She does not rank with the first, who stormed with indomitable courage the barriers which kept women from the medical profession; but she became one of the most influential organizers of the women doctors. She was nearly 35 when she began to study medicine in Madras. Her four years of service to the women of India were of far-reaching importance in that land. In 1882 she entered London university and graduated with great distinction. Since that time she had received every honor that could be given to her. To those who were engaged in the service of missions overseas, she was always a good friend. For a long time she acted as chairman of the women's medical council of the London

(*Continued on page* 1606)

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6, after a brief illness. Dr. Huntington's career—he was in his 87th year—falls into several distinct periods. Graduating from the University of Wisconsin and Boston university school of theology in the 70's, and following with foreign study, he gave the years from 1868 to 1882 to preaching, most of his pastorates being in Massachusetts. In 1882 he came to Boston university as dean of the college of liberal arts. Twenty-two years later he was elected president of the university, but resigned in 1911, after seven years' service, because of failing health, and was appointed dean of the graduate department of the university. He held this position until his retirement in 1917, when he was made president emeritus. Dr. Huntington won wide approval as an educator by his scholarship, administrative ability, tactful discipline and shrewdness in finance; as a molder of educational policy, he was far-sighted. Zion's Herald, published in Boston, gives him highest praise as "a Christian gentleman."

Dr. M. D. Buell Is Seriously Ill

Dr. Marcus D. Buell, Methodist educator, who recently went to Winter Park, Fla., for the winter, is reported seriously ill, following an operation.

Bishop Freemen Blames Business Slump on Russian Atheists!

Bishop James E. Freeman, who recently visited Chicago, is reported to have said that Russian anti-religion propaganda is to blame for the business depression: "When the 'society of the godless' and other soviet propaganda agencies shake the confidence of the people in their religion, no matter what creed it may be, a state of doubt concerning the lesser things of life follows. This doubt and suspicion creeps into business and brings on business depression."

Good News from Cincinnati

The board of directors of the University of Cincinnati has voted to make military training at the university optional. The military issue at the school was brought about by a motion passed by the executive committee of the college of engineering and commerce faculty and presented to the board at the October meet-

Special Correspondence from India

Nagpur, November 14.

IN my letter of last month I mentioned the fact that some well known leaders of the national movement in India had come out of prison after serving varying periods of imprisonment. The fear expressed in that letter that they may not be allowed to enjoy freedom for any length of time has proved to be true. Except Pundit Motilal Nehru, whose old age, combined with bad health, makes prison life impossible, all the others mentioned in my last letter, as having come out of prison, have again been arrested and returned to prison. Pandit Jawaharlal Nehru, the president of the Indian National congress, has been sentenced to two years' vigorous imprisonment and a heavy fine. His message to the people from the prison, said that he had no quarrel with the English people. It was against English imperialism that he fought, and with that there could be no compromise. He was the servant of the Indian people and he appealed to them to carry on the good fight till success crowned their efforts. This is the fifth time that Mr. Jawaharlal Nehru has gone to prison. Mr. Sen Gupta, the former mayor of Calcutta, is another prominent man who has again been imprisoned. His wife is an English lady and she is in full sympathy with the national movement. For some speech which she made in Delhi, she was sentenced to four months' simple imprisonment. Like her husband, she refused to defend herself.

To Prison Again

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Special Ordinances At Work

The ordinance of the viceroy, which declared certain nationalist organizations unlawful and which empowered government officials to take possession of movable and immovable properties belonging to or used by such organizations, has now been in force for about a month. In spite of the rigor with which this special enactment has been put into operation in Bombay city, in Gujerat and in certain other parts of the country, there are no signs of the movement losing strength in any way. On the other hand, the new repressive measures seem only to have made the nationalists resolve to carry on the struggle with greater determination and purpose. Indian women have once again come to the forefront, and are prominent in organizing picketing of foreign cloth shops and liquor shops and in public demonstrations. A ceremony of saluting the national flag at a public meeting for propaganda purposes is announced by the national leaders. The police prohibit such demonstrations and gatherings. In defiance of police orders, they are being held, where possible. The police, to enforce their order, turn up in large numbers, and disperse the demonstrators, often beating them with sticks and arrest a good number. Among the volunteers who thus come forward to defy the police orders are a good number of women. These women sometimes get beaten, and several of them get arrested, along with men volunteers. Such things take place almost daily in Bombay, Gujerat, Nagpur, Calcutta and other places. During the trials of these volunteers, no effort is made by them to defend themselves, but they accept the judgments pronounced on them by magistrates, and cheerfully go to prison. In this way, the sympathy of the masses is enlisted, and their interest in the whole cause is maintained at a high pitch. From the point of view of the nationalists, the British government could not have given them a better chance of popularizing their cause than the special ordinances which the viceroy promulgated. According to the official report, 23,136 persons have been sent to jail up to the end of August last, for political offences, not involving violence. To date, the number of persons sent to prison for activities in connection with the present national movement, must have easily reached double the number.

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Indian Boycott of British Cloth

One effective way in which Indian nationalists hope to bring pressure to bear on the British public and hasten the grant of political autonomy to India, is by stopping the import of British piece-goods to India. It is difficult to say whether this method will be able to achieve the end in view, as a boycott of British piece-goods not only brings loss to the British traders, but also to a large number of Indian traders who are dealing in these goods. The national congress, by the weight of its influence and by appeal to the sentiment of patriotism, has already succeeded to a large extent in persuading the public and the merchants to refrain from dealing in British piece-goods. The large majority of the merchants of the great importing centers, like Bombay and Calcutta, have agreed not to import any more British cloth. The stock of British piece-goods that traders have in possession are kept under seal by the congress authorities under an agreement that they will not be sent out or sold. This obviously involves the merchants concerned in considerable loss, but for the sake of the country and in obedience to the prevailing public opinion, they submit to the loss. The mandate of the national congress in this matter is enforced by means of picketing any shops which try to sell British cloth. An army of volunteers, both men and women, are at the disposal of the congress for standing guard before cloth shops and for entreating customers with folded hands, in the Indian way, not to buy British cloth. Those who have the heart to go against the entreaties of such peaceful servants of the country's cause are rare. When these volunteers happen to be women, often educated and from respectable families, the appeal is irresistible. It is in this way that India is effecting the boycott of British goods. In spite of the special ordinance which the viceroy issued, making picketing illegal, and in spite of thousands of persons having been sent to jail for picketing, volunteers of both sexes and from all stations of life come in a continuous stream to take the place of those arrested, to carry on the program of the congress. The figures of import of British piece-goods into India, available up to the end of August, show that this boycott movement is beginning to tell on British interests. From March of this year, when the national movement began in this form and the boycott of British cloth started, till the end of August, the figures show a fall of 61 per cent. When the figures for the months after August are known, the fall in British imports of piece-goods will be still greater. This movement has, however, given a great impetus to the manufacture and sale of piece-goods in India. The enforcement of the ban by the congress on the import and sale of British cloth, it appears, will be continued, at any rate, till something definite is known as to the result of the round table conference now begun in London.

P. O. PHILIP.

ing. This stated that "it is the sense of this committee that military training should be optional rather than compulsory and that provision be made for other physical training with disciplinary value for those not taking military." The new ruling will go into effect the first semester of next year.

Special Correspondence from Chicago

Chicago, December 13.

"YOUR mayor," as the Hon. William Hale Thompson loves to designate himself, is off at another crazy tangent. He is blathering about restoring prosperity by distributing a million dollars among purchasers from stores which give one of his coupons with every 25 cent purchase. Where the million dollars is to come from is not clear; neither is the scheme of distribution. The first announcement was that the spirit of Grover Cleveland would preside over the making of awards; now, however, it appears that some sort of voting scheme is intended. The readjustment, apparently, was effected in order to conciliate the post office department, which had barred from the mails newspapers carrying announcements of the scheme as a lottery. The chamber of commerce is strongly opposed to the entire ridiculous enterprise. More than anything else, it indicates hizzoner's genius for making Chicago a laughing stock in the eyes of the world.

Flap-Doodle

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The Mayor, the Children, And the Police

Perhaps the most vicious feature of the propaganda for this silly scheme is the mayor's effort to enlist the school children. The other afternoon my boy came home from school carrying a handbill, appropriately printed in red ink, handed to him by a policeman, who was distributing them to the children as they left school. Hundreds of policemen were given this humiliating task outside all the public schools that day. (Chief Alcock, by the way, is asking for 3,500 more cops.) The handbill urges the children "to ask your fathers and mothers to ask the store-keepers with whom they trade, if they will have the mayor's coupons during this drive?" And then this drivel: "I regret that it is necessary to communicate with you through a handbill. I requested Mr. Bogan, superintendent of schools, to have this message given to you by your teachers. *This he refused to do.* This is the only request I have ever made to him since I agreed to his appointment to his high office, and I will never make another request of him, for his answer refusing me indicates that he is *heartless* and has a head filled with impractical ideas—as he insists on saving your spiritual bodies, even if your physical bodies starve to death while he is doing so." The mayor then goes on to ask the children to communicate with him, as he wishes to appoint a committee of boys and girls in each school to act as his personal representatives.

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Superintendent Bogan's Service to the Needy

Mr. Bogan needs no defense from me. But, to quote from an editorial in the Daily News: "In the present period of economic depression, under the inspiring direction of Superintendent Bogan and his assistants, teachers and children in the schools have given notable aid in the work of extending relief to needy families. The teachers, voluntarily, on their own time, registered more than 100,000 unemployed, in order that systematic efforts to aid them with jobs or family supplies might be put forth. Surveys of neighborhood means of furnishing relief were made. Relief stations were established in public schools. Large quantities of clothing for the destitute were collected from well-to-do families. A substantial Thanksgiving fund for the purchase of shoes and other clothing for needy school children was raised. The methods employed in this work were of a nature to teach the children lessons of sympathy and helpfulness, to show them the beauty of considerate and generous actions. And the sum of the benefits unassumingly bestowed has been large." The mayor, unquestionably, is out for renomination, but may the good Lord save us from four more years of Thompsonism!

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Alleged "Reds" Take the Offensive

Reference was made in my last correspondence to the canceling, at the behest of the red-baiters, of a lecture engagement before a church group which was to have been given by Karl Borders, social worker and lecturer in the school of social service administration of the University of Chicago. This is not the only cancelation that Mr. Borders has had to endure. Apparently, however, he does not propose to be pushed around forever. The newspapers inform us that he, and Dr. John Haynes Holmes of New York, have both entered libel suits for $25,000 against Harry A. Jung, basing their charges upon a circular bearing the heading of the American Vigilant Intelligence federation, Jung's organization, which Jung is alleged to have circulated in Waukegan prior to the action of the Waukegan association of women canceling an invitation to Mr. Borders to lecture. The circular designates Mr. Borders as a soviet Russian propagandist, and Dr. Holmes as an exponent of free love, which charges these gentlemen characterize as false and defamatory.

* * *

And So Forth

The editor of the Chicago Tribune does not like the editor of the Baptist. A Tribune editorial designates as "a silly slander" the charge that recently appeared in the Baptist that reports of alleged attacks by communists upon American gunboats in the interior of China are methodically circulated "with a view to stirring all the prejudices and fears of the American people." . . . "An aggressive missionary program and the larger use of business methods in church work" will be the cardinal points in the program of Bishop George Craig Stewart, who recently succeeded to the bishopric of the Episcopal diocese of Chicago, according to a statement which he recently issued. . . . "Current Suppressions of Free Speech," is the alluring title of an address to be given by Roger Baldwin, director of the American Civil Liberties union, before the Chicago forum, January 11.

CHARLES T. HOLMAN.

Dr. Diffendorfer Sails For India

Dr. Ralph E. Diffendorfer, corresponding secretary of the Methodist board of foreign missions, with his wife, sailed for India late in November. He goes as the mission board consultant to the "fact-finding group" of the laymen's foreign missions inquiry. This group is making an extensive survey of the missionary work of a half-dozen American Protestant denominations. Dr. Diffendorfer will at-

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tend the central conference of Southern Asia of the Methodist church, which is called for Cawnpore on Dec. 27.

Special Correspondence from New York

New York, December 12.

BISHOP MANNING has not, in recent years, found it difficult to keep on the front page, so Judge Lindsey was probably right in thinking that sufficient publicity could be acquired for his own theories by getting them entangled with the bishop. However that may be, it is patent to all that more discussion will take place about these same ideas, as the result of the episode in the cathedral last Sunday, than would have resulted from the writing of a dozen books about them. While it is the general feeling here that it was inexcusable for the judge to interrupt a service (an act which probably resulted from his unfamiliarity with the Episcopal service), it is also felt that it was unfair for Bishop Manning to attack Judge Lindsey in such an extreme manner, when there was obviously no chance for him to reply. Yet such blame as properly attaches to this procedure falls upon most of us in the ministry, for too often we have taken advantage of the privileges the pulpit accords us to denounce men who haven't had the slightest chance to be heard in their own defense. It seems as if the golden rule might properly be interpreted to mean that a pulpit attack upon a man should be followed by an after meeting, in which that man or his friends might be heard in rebuttal. Perhaps such procedure ought not be limited to extraordinary circumstances, but extended to the ordinary pronouncements from the pulpit. Ministers might be better prepared and more helpful in controversial fields, did they know that immediately after the service they would have to submit to questions from the floor. The cathedral incident was not without humor, for, immediately after the detectives and others had manhandled the judge, the congregation sang, "Fight the Good Fight."

Manning vs. Lindsey

* * *

Death of Dr. George Alexander

The church circles of the city and far beyond them have been saddened by the death of Dr. Alexander, pastor of "The First Church." No one was more deeply respected and loved than he. His vigor, at 87, was amazing. He was a living refutation of the idea that an old man must be laid on the shelf. Just the other day we heard him comment upon some personages in the city. He did not read, for, as he said, he could not clearly make out either his long-hand or his short-hand, but his criticisms were acute and penetrating. And he preserved his sense of humor right through to the end. His chuckle was contagious. His was a life that made the ministry glorious. We cannot realize that he has gone, for his long service had made him seem almost eternal, so that, in spite of his advanced age, his death comes as a shock.

* * *

Church Open All Night

The Church of the Ascension, Fifth avenue at 11th street, of which Dr. Percy Stickney Grant was pastor for many years, is open 24 hours per day, for meditation and prayer. This seems a wise plan on the busy avenue, where so many thousands of men and women pass every day. This accessibility of the house of God is at least a symbol of the everlasting willingness of the Eternal to welcome his children. The present pastor, Rev. Donald Aldrich, is a man of deep piety and his ministry is enriching the spiritual lives, not only of his own parish, but beyond it.

* * *

Labor Temple Houses Strikers

During the last two weeks, Labor temple (Presbyterian), in keeping with its well-known policy of making vital contacts with the industrial workers, has accorded the Eagle Pencil company strikers the use of its auditorium for their meetings. This does not imply 100 per cent approval of all the aims and methods of these workers, but it is evidence that the church is not always on the employers' side of the industrial struggle, as communist agitators claim. In this particular case, the workers struck when they were told to take a 10 per cent cut in wages, which were already too meager to provide anything more than bare subsistence.

* * *

Russell J. Clinchy Goes To Washington

It has just been announced that Russell J. Clinchy, who has been associated with Dr. Jefferson and later with Dr. Chalmers at the Broadway tabernacle, has accepted a call to the Mt. Pleasant Congregational church in Washington. Mr. Clinchy is one of the most able of our younger clergymen and he has been particularly effective in mobilizing church opinion on critical issues which have recently arisen.

* * *

Seminar on Human Relations

Last Tuesday, outstanding Protestants, Catholics and Jews met at the Hotel McAlpin to consider with one another how best to promote a better understanding and a more friendly cooperation between the varied cultural groups living in America. This conference met all day and in the evening there was a dinner, at which the principal address was made by Newton D. Baker. In that address, Mr. Baker pointed out that the world needs more religion, but less religious controversy, and he insisted that, "to the extent that we indulge prejudices and superstitions, we imperil the success of democratic government." In the afternoon, the meeting divided into four groups, which considered the social, the political, the economic and the religious aspects of what so often goes under the name of religious prejudice. This seminar was held under the auspices of the National Conference of Jews and Christians, sponsored by the Federal council. The success of this Tuesday meeting makes us hope that more gatherings of a similar nature may be held, not only in New York, but throughout the country.

EDMUND B. CHAFFEE.

New York Social Service Commission Elects New Executive Secretary

The social service commission of the

Episcopal diocese of New York has elected as its executive secretary Rev. Floyd Van Keuren, of Indianapolis, who succeeds Dr. Gilbert, who held this post for 10 years. Mr. Van Keuren, who is a graduate of Episcopal theological seminary, comes to

Special Correspondence from Washington

Washington, D. C., December 13.

THE meeting of the North American Home Missions congress has been the event of the week, religiously speaking. Nearly 800 delegates, representing more than 30 denominational bodies, sat together for four days, studying with meticulous care the whole question of home mission policies and methods. The congress had its inception back in 1928 when the National Comity conference met in Cleveland. At that time it was decided to undertake a five-year survey of the whole field, the results of such study to be brought out at a representative meeting of home mission officials and workers. It is this meeting which has just been held. Many wondered if it would be just another congress, with plenty of talk and resolutions but little constructive thinking done. It seems evident that it has not been simply another congress, but a meeting of far-reaching significance. To it came board members, staff executives, field workers, frontier missionaries, city mission executives, pastors, laymen. Starting with the thesis that the home mission of the church is the effort, in the spirit of Christ and in fulfillment of his great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nation, the congress proceeded to grapple with the various problems that beset national life today. For two days, 11 different groups were in session, studying intensively such questions as "The City and the New Americans," "Town and Country," "Indians," "Negroes," "Jewish and Christian Relationship," "Mormonism," and the ever recurring matter of "Comity and Cooperation." As might be expected, the latter theme provoked considerable discussion. To approve in principle is one thing, in practice quite another. It was brought out that the rank and file of our laymen are more ready for actual cooperation than are pastors and executives. It was plainly stated by one speaker that some of our state secretaries did not want it. Encouragement is to be derived undoubtedly from this outspoken declaration of the findings committee, later adopted by the congress: "It is the conviction of this group that the time has come and the opportunity is at hand for passing from the 'resolution' stage to the 'action' stage, by an aggressive movement of concerted effort. To that end this group urges city and state councils and local home mission councils to project programs of adjustments as speedily as possible." The Home Missions congress will certainly justify itself many fold if it shall result in setting in motion a campaign of readjustment which will discourage and eventually eliminate the denominational rivalries.

The Home Missions Congress

* * *

Federal Council Committee Meets in Washington

Simultaneously with the meeting of the Home Missions congress at Calvary Baptist church, the executive committee of the Federal council of churches met five blocks away at New York Avenue Presbyterian church. It was the last meeting of the council at which Dr. Charles S. MacFarland appeared in an official capacity. His resumé of the years of his connection as secretary general was one of the features of the two days' session. Pronouncements were made in vigorous language on disarmament and world court participation. Dr. MacFarland's successor has not yet been found. It will require the qualities of a statesman combined with executive power, wisdom and consecration of a rare sort to guide this body, and the executive committee makes bold to hunt for their man among the outstanding religious leaders of the country. It is a strategic hour, in the opinion of those well versed.

* * *

Congress and Prohibition

With congress in session again, the liquor question leaps to the front instantly. Encouraged by November election returns, the wet bloc in the house is trying in every possible way to hamper the work of enforcement. Thirty-two millions and more is in the budget for United States coast guard maintenance. The wets would make it unlawful to use any of this in preventing rum running. They lost by a five-to-one vote. In fact, they lose at every attempt to paralyze prohibition enforcement. The newly elected congress will not be so overwhelmingly dry as is the present body, but it will still be impossible for the wets to make any headway.

* * *

A National Referendum On Prohibition?

Shall we hold a national referendum? There seems to be a difference of opinion among dry leaders. Vote on all the amendments if you vote on the 18th, one insists. Ernest H. Cherrington strongly opposes the taking of such a vote. Let the wets go about the repeal of the 18th amendment just as the drys went about getting it, is his reasoning. Let them get the necessary two-thirds of the states to ratify repeal if they can. Dr. Clarence True Wilson is not opposed to a referendum, but he waits to hear from the liquor men some workable alternative plan for handling the traffic.

* * *

Unemployment

The unemployment situation which confronts many members of the present congress is acute. Some of the men who failed of reelection will be sorely missed. The American voter is an individual of curious make-up. What the Englishman said of him is more than half true. "The average American," he said, "believes that that which hath been is now, but by heck it's got to change." With no more reason than that a change was about due, some men who had demonstrated qualities of real leadership were relegated to private life.

W. S. ABERNETHY.

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Bernard Shaw Doesn't Like Christmas

Here is what George Bernard Shaw thinks of the modern Christmas celebration, according to the Catholic Citizen: "I have never observed a Christmas yet, and I don't suppose I ever shall. Christmas is an awful bore and ought to be abolished. It has become an unbearable nuisance. . . . But the difficulty is to draft a bill making the celebration of Christmas a criminal act and compensating the shopkeepers who are just enabled by the Christmas trade to pay their rents, not to mention all the other people who make money out of it."

Wayne B. Wheeler Memorial Church Is Dedicated

After being burnt out two years ago, and in the meantime worshiping in a bor-

Special Correspondence from Minnesota

Minneapolis, December 10.

UNEMPLOYMENT holds the center of the stage here in the middle west, except for occasional "hold-ups" and gang wars. When all allowance is made for rhetorical shrinkage and political squinting, it is still heartening to see what can be done through atmospheric thought-pressure. We believe it was the heightened sense of need which sent the community fund at Minneapolis to its peak. Through 5,000 workers, more than a million and a half dollars was subscribed by 102,544 citizens on Nov. 20. Then came the citywide registration of the jobless on Nov. 25. Economically managed and efficiently directed, with university help, some 17,000 persons filled out the question cards provided at the regular voting places. A committee of nine is planning new industries; civic and commerce committees are asking firms to purchase from northwest factories and distributing houses; the mayor has appointed a committee of 44; the city engineer is seeking to find shelter for the unemployed during the day, and the church federation has launched a campaign for the collecting of warm clothes, to be used by the bureau of social service. Perhaps we are coming nearer the day when there shall be bread for all before there is cake for some.

Minneapolis and Unemployment

* * *

Death of Archbishop Dowling

Catholics of the northwest and all whose sympathies are not reserved for sectarian zeal are mourning the loss of Archbishop Austin Dowling, head of the Roman Catholic archdiocese of St. Paul, who died Nov. 29 at his residence in that city. The archbishop was a national figure in Catholic circles. He was chairman of the National Catholic Welfare conference and figured prominently in the Oregon parochial school struggle of 1923, which led to the supreme court decision which declared the law discriminating against such schools to be unconstitutional. Eleven years ago the archbishop came from Des Moines, Iowa, where he was bishop, and among his achievements was the establishment of a five million Archbishop Ireland educational fund in honor of his predecessor. The esteem in which he was held throughout the northwest transcended all the honor attached to his ecclesiastical office, and he magnified this last as a great citizen and fine neighbor.

* * *

The University and The R. O. T. C.

Dissatisfaction was expressed at a recent campus gathering of the University of Minnesota with the R. O. T. C. courses. Statistics show that, during the school year 1928-1929 of American colleges, 142,260 students were enrolled in the military science department of 314 schools. The cost of such drilling is $10,696,504, and at Penn. State $51,416 was spent to graduate 46 student cadets. The criticism at this recent meeting did not extend to the question of compulsory drill, but was confined to the standards of efficiency and economy.

* * *

Study Small Town Churches

Rev. J. R. Hargraves, the field secretary of the Home Missions council, has been making a study of the church situation in the small towns and villages of the state. On Dec. 9 he met with a group of denominational superintendents and bishops and the comity committee of the Minnesota federation of churches, and set forth his investigations and suggestions. Among the members of the committee are: W. W. Blair, Fairmont; Dean W. C. Coffey, University Farm; Dr. Milo B. Price, Owatonna; C. S. Olds, St. Cloud; Rev. Charles Gerlinger, Fergus Falls. May the tribe of comity committee increase so that the reproach of four or five Protestant churches in several smaller Minnesota villages of less than 1,000 population may be blotted out.

* * *

Anniversary of Augsburg Confession

Seventy churches of ten synods united on a great celebration at the Minneapolis Municipal auditorium on Sunday evening, Nov. 9. It was estimated that 12,000 persons took part. Dr. C. A. Wendell of Grace church presided and the principal address was given by Dr. Paul H. Roth, professor of church history at Northwestern Lutheran seminary. The reporter of the local paper slipped a century in his account of the proceedings, making the Augsburg confession to be the work of the German princes in 1630; but, apart from this, all went well.

* * *

Church Celebrates 44th Anniversary

Trinity Methodist church, St. Paul, recently celebrated a birthday by special services, and a dinner. Gov. Christianson, Mayor Bundlie and others took part. The present pastor is the Rev. Weldon E. Bradburn, and his immediate predecessor was Dr. H. C. Wilson, now associate editor of the Methodist Sunday school publications at Cincinnati, Ohio.

* * *

The Twin Cities Receive Callers

We've had Sir Herbert Ames, former secretariat member of the League of Nations, and Dr. James T. Shotwell of the Carnegie endowment for international peace on the university campus, and they both made a fine impression. Over town we've had Clarence Darrow, who came to both of the Twin Cities to discuss for thirty minutes "Why I Am an Agnostic," and America's "poet of the people," Edgar A. Guest. Dr. Charles S. Price, the healing evangelist, is conducting a campaign. Bishop Burleson came from New York to celebrate the 25th anniversary of Rev. E. Croft Gear, rector of St. John's, Minneapolis. We never lack variety, although we usually require courses in orientation!

* * *

Money for the Colleges

Carlton at Northfield announced on Nov. 20 a gift of $1,500,000 from the General education board of New York, a Rockefeller foundation, conditional upon the raising of $3,000,000 by the college itself. The money is to be applied as follows: land, building and equipment not more than $2,500,000; endowment, not less than $1,000,000. All outstanding debts against the institution must be paid before the board's appropriation becomes due and payable. On Nov. 28 Hamline university, St. Paul, announced a gift of $30,000. The General education board in 1924 promised $250,000 if the college would raise $500,000.

* * *

By the Way

Rev. E. A. Drake, who has served Congregational churches for 20 years, has left us to assume the pastorate of a church in Corona, Calif. The University of Minnesota is asking for a budget of $14,321,594 for the next biennium. . . . A "Children's Crusade" is being conducted in many of the Episcopal churches throughout the northwest. It is an effort to revitalize the church school. . . . Dr. R. L. McQuary of Anderson, Ind., has been called to the Lynnhurst Congregational church, Minneapolis. . . . The Presbyterian union of Minneapolis staged a pageant at Bethlehem church Nov. 24. Eleven churches had part in the production. . . . All Saints' Episcopal church, Minneapolis, of which Dr. F. E. Drake is the rector, has celebrated a 50th anniversary this fall. . . . Rev. Louis Larson of Beresford, S. D., has been installed as pastor of Immanuel Lutheran church, Minneapolis. . . . Rev. B. T. Kemerer was consecrated bishop coadjutor for the diocese of Duluth at St. Paul's Episcopal church, Nov. 5. . . . Old age pensions won in two counties, Hennepin and Ramsey, at the last election. . . . Federal grand juries in five northwest states have indicted 800 persons with violation of federal laws since July 1. . . . Minnesota's official population is set at 2,563,953, a gain of 7.4 per cent since 1920. Our divorce ratio is 8.4 marriages for each divorce.

W. P. LEMON.

rowed building, the members of Brookfield, O., Methodist church now have a place they can call their own. Two weeks ago the educational unit of the Wayne B. Wheeler Memorial church was dedicated.

Good Will Among Jews and Christians of Brooklyn

The Jews of Brooklyn, N. Y., have recently announced the gift of a memorial window to Central Methodist church of

Special Correspondence from Detroit

Detroit, December 11.

A Book Mystery

BEHOLD, I tell you a mystery! Eight years ago Dr. S. S. Marquis, formerly dean of St. Paul's cathedral, this city, and later associated with Mr. Henry Ford, published a very candid book, entitled "Henry Ford—The Story of a Dual Personality." Prior to the publication in book form, the discriminating articles were syndicated by the North American Newspaper association and appeared in the Detroit News along with many other leading dailies in this country and Canada, attracting wide attention and eliciting much comment. When Dean Marquis' book came off the press, the local book stores had it on sale for a few days, certainly not more than a few weeks, and then suddenly the volumes disappeared from the display tables and show windows. A book that promised a large sale, written in a captivating style, and of a most revealing nature, mysteriously went off of the market, and nobody the wiser. Recently I wrote to the publishers, Little, Brown and Company, expressing my wish to secure a copy of "Henry Ford—The Story of a Dual Personality." They replied that they did not have a copy and did not know where one could be secured. The author, Dean Marquis, has a copy which he secured in a most interesting way. If any reader of The Christian Century owns a copy of this book he is in possession of what is destined to be a rare item of Americana. Some day the story of this "mystery" may be told and it will make interesting reading.

* * *

The Better Side Of Detroit

Rev. Morton C. Pearson, superintendent of the Presbyterian board of church extension, read a paper recently on an important occasion, taking as his theme, "Public Education in Detroit." It was an informative and arresting document with statistics that fairly dazzled. Detroit is probably doing more for her crippled and ailing children in an educational way than any other city in the world. The lame, the deaf and the blind are not forgotten. The classes for crippled children enrolled 901 pupils last year. Large coaches, specially designed for the convenience and comfort of crippled children, to the number of 29, are in daily use. At the close of the year a total of 686 cripples, including deaf and blind children, were carried to and from their homes each school day. The school for the deaf enrolls 284. There are 12 open-air schools, two hospital schools and 42 open-window rooms, ministering to 2,300 children. One hundred and eighty-five children carry on their regular school work in the hospital schools. Five thousand pupils are registered in special speech classes. Every effort is made to care for the problem child —a psychological clinic works in harmony with the schools and has a total of 40,000 cases in individual files. A total of 251 boys have been sent from the juvenile court to an adjustment class in the George school. The total registration of all day school students from the kindergarten to the city college, for the year 1928-29, was 261,117. The summer school enrollment for 1928 was 28,555, the evening school 11,435. The school board has just ordered the building of six new buildings, which will increase the accommodations for 7,880 pupils at a cost of $3,673,483. In the ten-year period, 1920-1929, 267 schools were built in Detroit at an average cost of $240,000 each, which is an average of one school each two weeks. In the same period, 312 churches were built at an average cost of $360,000, which is more than an average of one church every two weeks.

* * *

Among the Churches

The twelfth annual meeting of the metropolitan Detroit council of churches will be held in the Crystal ball room of the Masonic temple Thursday evening, Jan. 8. Dr. Ralph A. McAfee, executive secretary, will present his annual report and the various departmental heads will give brief statements of the work done in 1930. The speaker of the evening will be former Bishop Frederick B. Fisher, now pastor of First Methodist church, Ann Arbor—a powerful speaker everywhere in demand. . . . The pastors' union of this city is scheduled to hold a retreat on Tuesday, Jan. 12, in Central Woodward Christian church. The list of speakers has not yet been announced. . . . Dr. Chester B. Emerson, minister of the North Woodward Congregational church, long prominent in Masonic circles, has been chosen to succeed Dr. Joseph Fort Newton as prelate of the Grand Lodge of American Masons —a high distinction. . . . A prominent church in Ottawa, Can., sought diligently to take Dr. J. W. G. Ward from the First Congregational church of this city. Dr. Ward, who came here from Montreal at the highest salary paid any Detroit minister or rabbi, declined the Ottawa invitation and announced he would remain with his present church on one condition, namely, that his salary be reduced. . . . Mr. Henry B. Joy, Detroit capitalist and prominent wet, has been lambasting the Federal council of churches as well as the local council for what he regards as a meddlesome policy in world peace affairs and prohibition. In a public statement he declines to support his own church, the Grosse Pointe Presbyterian, because it contributes to the Federal council and recently invited Secretary McAfee to occupy its pulpit. With reference to this gentleman's fulminations against the churches taking organized action for either peace or prohibition, "Sunny Jim" Schermerhorn, famous toastmaster and wag, quoted Byron saying, "Let Joy be unconfined."

EDGAR DEWITT JONES.

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that city. The window portrays Abraham as the "Father of the Faith"; Moses as the "Lawgiver"; and in the center are the shield of David, the six-pointed star, the candlesticks and the tables of the law.

Xenia Seminary Is Re-Located

The Xenia theological seminary, which for many years was located at Xenia, O., and operated under the auspices of the United Presbyterian church, has again been moved. It went first to St. Louis from Xenia; now it is being merged with the theological seminary at Pittsburgh. The merger centers United Presbyterian theological education in Pittsburgh.

This Is News of the Christian World

The Endicott-Johnson corporation, of Binghampton and nearby towns of New York state, provides medical service for its 15,000 workers and their families. Nearly a million dollars was spent in this service during one year, to pay the costs of three medical centers maintained by the service, and outside hospital care when necessary; and to cover the charges of physicians, specialists, nurses and dentists, laboratory service and other items involved in the care of some 34,000 people.

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BRITISH TABLE TALK

(*Continued from page* 1599)

Missionary society, and this was only one of the many services she was always ready to give, especially to India.

* * *

Forty Years Of Change

Forty years ago, Charles Booth carried through an investigation of the "social life of London." His volume of reports was a monumental work, which has proved of immense value to social reformers. Now, under the direction of the London School of Economics, another survey has been made. This also has been financed from private sources. Some startling facts have already been noted in the new survey. The average workman in London today can buy a third more of articles of consumption in return for an hour's less duration per day than he could in 1886. Illiteracy has been done away; all children are now educated. There are many more educational facilities. There are 660,000 borrowers of books from public libraries; 540,000 wireless licenses in the postal district. There are seating accommodations for 268,000 people in cinemas and 127,000 in theaters. There is a 50 per cent reduction in the consumption of beer.

* * *

And So Forth

A cricketer, J. T. Tyldesley, who has left many friendly memories in our minds, died suddenly last week. He was a great batsman and a fieldman of almost perfect finish and a most modest man withal. . . . The publication of Mr. Blunden's collected poems gives some of us the pleasure of reading again "The Shepherd," and other poems of his earlier days, as well as others from the war and the author's Japanese days. It is still, however, as a pastoral poet that he will be chiefly valued and remembered. . . . Another shameful tale of fraud in high finance was disclosed when Lorang was tried last week. He was sentenced to seven years' imprisonment. These scandals come in cycles, but we have had enough of them for the present. They commonly follow upon a time of wild speculation. . . . Justice McCardie has been calling attention to the increase of perjury in the courts. Observers are not agreed upon the rate of increase, but no one questions the prevalence of perjury. Since prisoners have been allowed to give evidence on their own cases, the temptation to perjury has been increased. . . . The misprint, which told of the doings of a certain Arch-Beacon, seems to have some sense in it after all. . . . Sir Herbert Samuel has called attention to the fact that, with the reduction of prices, there is more money available for savings, which means the expansion of industry, and, as a matter of fact, the amount of money saved is remarkably high, though trade was never so bad.

EDWARD SHILLITO.

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